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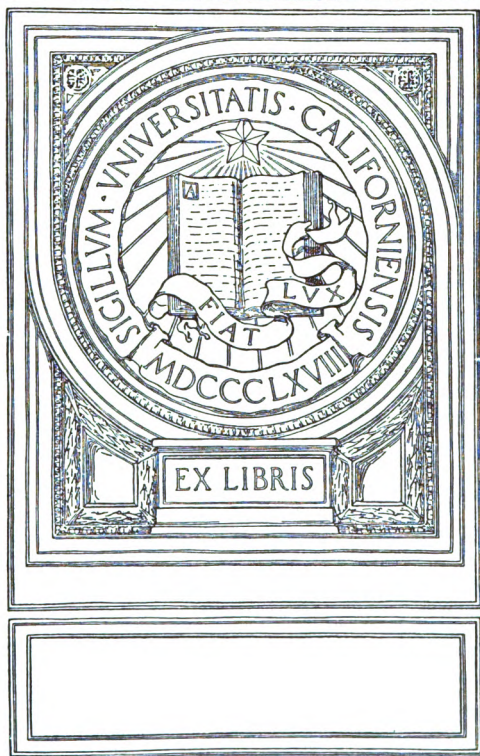
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# AN OUTLINE OF KARMA

GIFT OF  
Miss P. Lee







# An Outline of Karma

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PLATE

NO. 17

Gift of Miss P. Lee

TO THE  
AMERICAN

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# AN OUTLINE OF KARMA

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## INTRODUCTION

Karma is the natural law of cause and effect, and under its operation every man builds his own character and creates his own life and destiny. His future or "destiny" will be either favourable or unfavourable according to the nature of his deeds, noble deeds producing favourable and evil deeds unfavourable consequences. A deed is something done, and its effects remain until it has been worked out to a final result.

Karma operates through a system of ten kinds of deeds; three of the body, four of the speech and three of the mind. The evil bodily deeds are: the taking of life of any sentient being, man or animal; theft, acquiring for oneself that which belongs to another; sensuality, all forms of sex indulgence. The four evil deeds of speech are: lying, slandering, using abusive and harmful language, and obscene language. The three evil deeds of the mind are: avarice and covetousness, malice and malevolence, infatuation i. e. heretical opinions concerning the Dharma or doctrine. These are called the Ten Vices (Dasakusala or Dustcharitra). The reverse of the ten wicked

deeds are the Ten Virtues or Meritorious Deeds (Dasabhadra).

In the following Sutra (The Sutra of the Ten Meritorious Deeds) the ten meritorious deeds are explained. The Sutra is divided into two great sections or streams. They are likened to streams, as they are carrying all beings onwards as swimmers in a stream. The two streams are: (1) The deeds of worldly happiness. (2) The deeds of supra-mundane bliss.

The Bodhisattva Asvaghocha, author of the Mahayanasraddhotpada in which, tells us thus: "He who follows the worldly stream will be engulfed in the Sansara (the ocean of birth and death); whereas, he who struggles against the worldly stream will enter the path to Nirvana (the final emancipation from the limits of existence and the supreme state of peace) and attain the eternal peace of the Buddha."

All Buddhists understand that the essential teaching of Buddhism (the Buddha-Dharma) is not to desire earthly happiness, but to learn how to renounce the transitory joys of the phenomenal world and attain the real and abiding bliss of Nirvana. And why? Because the Buddha knows that there is no real happiness in this world but only suffering; so it is called the World of the Five Kinds of Impurities. These are: (1) The

impurity of Kalpas (an age of millions of years). (2) The impurity of erroneous views. (3) The impurity of passions. (4) The impurity of the various beings, desiring for continued existence in the gross and the subtle world. (5) The impurity of Karma.

Eight kinds of suffering are summarized: Birth is suffering. Old age is suffering. Sickness is suffering. Death is suffering. Not to get that which one desires is suffering. To be separated from those we love is suffering. To be united with those we hate is suffering. And the mind deluded by the Skandhas (the five aggregates, they are: Rupa, material limitation or form. Vedana, sensation or enduring of existence. Samdjna, perception or craving for the worldly things. Samskara, or tendencies of action. And Vidjnana, mental impressions or the discerning knowledge) this also is suffering.

Besides the suffering resulting from the limitations of the physical body and calamities resulting thereto, there are sufferings from aggression of the weaker by the stronger amongst mankind, and between human and sub-human, among the worst of the latter being vivisection and the slaughter of animals for food, fur-trapping for clothes etc., countless millions of living beings suffering thus daily. On this earth, during every

minute of time and in every inch of space, there have been and still continue to be the horrors of bloodshed, pain, and sufferings of every kind. This ceaseless suffering is due to the Karma of the sentient beings themselves; it is created by beings through ignorance, and is not due to the fiat of an omnipotent tyrant who creates the universe for his own amusement just to have the pleasure of seeing the suffering of various beings. Nor is this world an ideal flower-garden as the ignorant think, but is full of thorns. It is not our home, and we Buddhists do not desire to remain here. Instead of Thanks-Giving for imaginary blessings we make penitence for our confinement in this world of suffering.

One may say: "If this is so, why do you not decide to die?" My answer is firstly, that we have no right to commit suicide, but must patiently wait for the natural relinquishment of our physical body; and secondly, merely casting off the physical body does not bring our release, for our Karma will bring us back again to rebirth in this world.

One may ask further: "Will you not wish to reincarnate again in this world?" No, the enlightened man will no more desire to come back to this world, as a mucous stuff which we expectorated, we would not pick it up into the

mouth again. We would return to this world only for the purpose of helping to deliver others. The fourth stage of attainment in Hinayana Buddhism is that of the Arhats those who return no more to this world. Such are likened by the Buddha to the withered shoots or rotten seeds of the Bodhi-tree. (With the exception of those great arhats who have turned their mind toward Mahayana.) Whereas, in Mahayana Buddhism, the ideal is that of the Bodhisattva who returns to help humanity, who despite all the dangers and difficulties of this world, would return to it as a mother would go back into a blazing house to rescue her children perishing therein.

The teaching of The Sutra of Ten Meritorious Deeds emphasizes alms-giving and says that the merit resulting therefrom is assured. This teaching, however, is an expedient to meet the needs of the average mind, though it is absolutely true that no good deed ever goes unrewarded by Karma. But in the Mahayana teaching special stress is laid on the path of the Bodhisattva who refuses the rewards of merit for himself, even the ultimate peace and bliss of Nirvana to devote himself to a life or even many lives of self-sacrifice on behalf of all sentient beings. So we understand that the noblest act is that which is done without the expectation of reward. He whose mind is free

from all desire for self clings to nothing; it is pure, free even from the self-righteous conceit that he has attained the holy state of utter self-forgetfulness; and this in Sanscrit is termed "Anasrava", total freedom from impurity of self, purity without flaw.

Let me refer to a historical fact in Buddhism. When the 28th patriarch of the Dhyana Sect, Bodhidharma of Southern India went to China in the year 520 C. E. he was a guest of the Emperor Wu-Ti of Liong Dynasty. The Emperor asked him: "How much store of merit have I earned by building many Buddhist temples and providing for the ordination of a great number of Bhikkus?" Bodhidharma replied: "None whatever, your majesty! because the fruition of deeds such as these is only merit with leakage, having its results in the human or the deva-worlds." A meritorious deed with leakage, is one done with a selfish end in view and the Emperor Wu-Ti had purposely done good deeds in order to gain merit, the result being that his good deeds brought only mundane bliss with consequent rebirth as a human or a deva in the heavens, in which states he could not escape the suffering of death and rebirth. The reply of Bodhidharma displeased the Emperor, so that Bodhidharma left him and went into the mountains where he remained in silent

meditation facing a wall for nine years, being thenceforth known as the "Wall-gazing Brhaman".

The highest attainment is meritorious Karma without a flaw, resulting in the release from rebirth, and the bliss which transcends all thoughts of self. Worldly happiness is transitory and impermanent. The possession of wealth is an obstacle to progress as there is the danger that it will be used in wrong ways, tempting the unwise man to follow the path of vanity and luxury, and eventually leading him into evil existence in his next life (for instance, he may spend his money in buying animals and killing them for food daily). At least one who lives in luxury and vanity will fall below one's ideal, and that is the greatest misfortune, especially it is poisonous and injurious for one who is practising renunciation; that is to say luxury and vanity will make the way of renunciation difficult to follow. Realizing this, a true Buddhist would refuse, not only the earthly fortune but he also dreads being reborn in the deva-worlds (heavens), because such small fruition of rebirth as a man or a celestial being cannot emancipate one from the bondage of birth and death. The safest way is to pray for rebirth in the Pure-Land of the Buddha Amitabha.

Having lost one's high ideals through enjoyment of temporal wealth, one may wander in the

ocean of birth and death for long ages, which is most deplorable. Though The Sutra of Ten Meritorious Deeds states that good deeds will bring good fortune in the next life on earth, yet in every chapter the greater advantage of gaining the Divine Treasure of Buddhahood is enjoined.

It is clearly and definitely stated that any attainment in Buddhism cannot go beyond Karma. To obtain rebirth as man or as deva is but the minor fruition of Karma; Buddhahood is the highest fruition of Karma, and this is attained only by the actual practice of the Ten Meritorious Deeds.

I appreciate the efforts our Western fellow-Buddhists have made during the last half-century in spreading the Dharma and thus shedding the light of hope on the world, but I make no apology for pointing out the weakness in their methods of propaganda. They are much too prone to neglect the practical aspect of Buddhism, and to regard it as a philosophical system only. In this respect they differ from us Chinese Buddhists, who stress above all things the Mahayana virtue of compassion to all sentient beings, and who make no discrimination between man and animal. In all forms of the Buddhist precepts the doctrine of "Non-killing" is always set forth first, and in order to keep this respect animals must be

protected from slaughter, and a vegetarian diet adhered to.

Many Buddhist Sutras lay stress upon the salvation of all sentient beings, including under this term those born from the egg, or from the uterus, those produced from moisture, or those brought into being through transmigration. No discriminatory claim is made as in that of some other religion which says: that a certain race of man is the selected people of God. Buddhism holds the doctrine of Equality and extends it even to animals. In the greatest Buddhist Sutra Avatamsaka we read: "Some have no feet, some two feet (human), some have four feet, and others many feet. All of these should be supported and served by me." There is no distinction made as in Leviticus (XI. 3) "Whatever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat." Nor is there like that other religion, its slaughter-houses in the tabernacle and temple. (See page 3 of the Guide to Buddhahood written by the Christian Rev. Timothy Richard, as follows: "The Christians have their Old and New Testament..... Christianity differs from the Jewish religion with its repulsive slaughter-houses in the tabernacle and temple.") In the New Testament, there are numerous references to the disciples who were

fishers, and Jesus worked miracles by producing big catches of fish where there had been none. Whereas a Buddhist would recite the name of a Buddha when he sees fishing, in order to help the escape of the poor fishes. Any religious scripture contains both cruel and humane teachings; the latter is evidently interpolated by others; the contradictions are the unconcealable traces of modification. Buddhist scriptures are free from such contradictions. It cannot be denied that any religion which teaches the shedding of human or animal blood is a religion of barbarism, and its teaching logically leads to animosity, aggression, and bloodshed between species, races, and nations, and so ultimately to world-war. Buddhism categorically denies these discriminations and demands equal treatment for all sentient beings. The Buddha Sakyamuni was a consistent vegetarian and his teaching on this subject is definitely and unequivocally declared in the great scriptures Lankavatara Sutra, Brahma-Djala Sutra, Surangama Sutra etc. which fact no one can deny.

The movement for the protection of animals and its allied teaching of vegetarianism have become established in every country throughout the world. I suggest that Buddhists should co-operate with these movements; other religions

have already done so, even though such ideals are contrary to the actual teachings of their religions. Why should Buddhists neglect the duty ordained by the Buddha? I have made enquiries with regard to the success of the movement for the protection of animals. Most of the replies are: "No success has been made". Because most people are selfish, they would not forgo their profits derived from animal products simply on account of compassion. Justice or compassion to the average minds are only the temporary feelings which cannot endure, unless they believe in the natural punishment namely Karma for those who taking life from others will have the same retribution brought upon themselves. Buddhism which teaches the great truth of Karma and reincarnation would be the suitable religion and the motive power behind the humane movements. Without such an axle, nothing could go on. It would not do more harm than good if all humane movements were coloured by Buddhism; otherwise their results would be zero. It is generally conceded that in the minds of most Christians the animals were purposely created by God for man's use and eating. As long as such a prejudicial idea remains, there would be very little hope for the success of protecting animals, though it is earnestly championed by the various organizations. Therefore

I suggest that the Buddhists should co-operate with all the humane movements and not remain indifferent as they now do.

We now come to the subject of the doctrine of Pure-Land. This is taught by the Buddha Sakyamuni in most of the sutras spoken by him, and its achievement is easily proved by its devotees who have been reborn in the Pure-Land, numerous in number as written of the past and eye-witnessed at the present day (See the record of the late Lady Ho-Tung at the end of this book). . On the other hand, there are, so far as I know, no such records of success in Dhyana or Zen Buddhism for many centuries past. The Buddha Sakyamuni said: "During the final period of the good law, these will be extremely few who will attain fruition by self-efforts; out of many millions not even one can achieve liberation without the aid of the Buddha Amitabha" (the Lord of the Pure Land). Beings in this period (the final period of Dharma), owing to a falling away from the intuitive understanding of the doctrine; and the increase of their evil Karma, the power of merit is weakened, and so cannot break away from the whirlpool of the worldly delusions. Reliance on the saving power of Buddha Amitabha releases from the bondage of birth and death, and ensures salvation by rebirth in the paradise of the Pure Land.

The only possibility of self-achievement without Buddha's aid, is to *free oneself completely from the worldly passions which are as many as the dust-motes or sand of the Gange-River in number*. We Chinese Buddhists are fully aware of our weakness in this respect, and confess that we lack the stoical quality that enables us to achieve self-deliverance, therefore we apply the doctrine of Pure Land as a cross-passage for the other shore of Buddha-Land.

If my knowledge is correct, it appears to me that most occidental Buddhists consider the protection of animals is not worth mentioning, and the doctrine of Pure Land as beneath their notice. We Chinese Buddhists, however, hold the view that if the precepts laid down by the Buddha are not supposed to be followed in our daily life; if compassion for all sentient beings is not an essential part of the teaching to be practised at all times; if, in short, we are not to take our Lord's teaching right into our hearts and lives; then it is a worthless thing, and a foolish waste of time to study Buddhism. For Buddhism is, above all, practical, and all precepts and methods of achievement were given to be used and followed in every day life and not to be recited parrot-fashion, nor is it a speculative system to make one join in discussion with learned men and pretend to be a philosopher.

There may be people who study Buddhism as a form of intellectual amusement. Well, that is good; they might employ their leisure more unworthy: but that unproductive method has no interest for Chinese Buddhists who desire actual attainment, and who earnestly strive for escape from the ocean of birth and death. And they would lose no time, energy, etc. Earnest Chinese Buddhists are all vegetarians, and live in celibacy. They generally rise from their beds and perform their religious ritual and practise meditation at 3 a.m. This, of course, is too severe a discipline to expect of the average person; but it should be known that there are such earnest devotees.

Now let me refer to other aspects of life with which Buddhism is concerned. With regard to the universe, its origin, and its relation to the sentient beings who inhabit it many different view-points are held. Some religions and philosophies attribute it to a personal deity by whom all forms of life such as house-flies, bed-bugs, and even leprosy-germs, up to human beings, were created. The first man, we are told, was made from the dust of the earth, and the first woman from a bone of the man. These puerile ideas were seriously accepted, even by learned men, up to the middle of the nineteenth century, when the evolutionery theories of the scientist Darwin

replaced them. Darwin taught that man is only a superior kind of animal that has by the processes of natural selection and the survival of the fittest, evolved from some lower animal form. In other words, that man and the anthropomorphous apes had a common ancestor. Such an idea aroused much antagonism amongst theologians when first expounded, and a Christian Bishop debating with Professor Huxley, is recorded as having concluded his argument with the jibe: "If the evolutionists will leave me *my* ancestors in the garden of Eden, I am content to leave them *theirs* in the zoological gardens."

The evolutionery theory is accepted by the scientific world to-day, although the original Darwinian theory of the method of evolution has been considerably modified, but the Buddhist says the theory is not so simple as the evolutionist thinks. Buddhism teaches that all beings are produced by Vidjnana, the spiritual seeds of mind regulated by Karmic Law. This is a more logical and reasonable theory than either the theological or the scientific theories and it removes the basic objections to both of these. There is no personal Divine Creator who is responsible for the evils of life, and there is no blind evolutionery urge. Origination from antecedent causes rules the Buddhist conception of existence, and it is mind

that creates. The so called "evils" of life are due to perverted functions of mind, and are only stages by which mind is being released from selfish aims. In so far as we think and act unselfishly we are not only furthering our own spiritual evolution but are helping onward the evolution of all beings.

There are some non-Buddhists who believe in Karma and reincarnation, but who do not accept the idea of the retrogression of the human soul into the lower life of an animal. They assert that however low a human being may fall it cannot become an animal or function in an animal body. Its purpose and goal is to advance to higher states and it must eventually attain this goal. How lack in logic is such a statement! For if an upward-path is granted, then a downward-path must necessarily exist to counterbalance it. Without this possibility, what can happen if the subject really deserves a downward-path? The attitude is probably due to psychological inclination; such persons like to hear of the possibilities of becoming an angel, but dislike the idea of being degraded into an animal state. But there exists the reality of the downward-path for the guilty, and it is useless to attempt to deny this merely because it is displeasing. If men can accept the Darwinian theory that men are descended from ape-like animals, there is no reason to quibble at the

theory that sinful men can fall back into animal life by reincarnation.

Another view of regarding reincarnation is that rebirth is a method ordained by God for the instruction of mankind. The world is regarded as a school, and as all life's lessons cannot be learned in one life-time, we each and all have to come back again and again. If this were the case, I would ask: "Is God unable to foresee the evil and suffering caused by war-maker and other evilly disposed persons?" If so, he is lacking in wisdom. Or he is quite aware of everything, but yet purposely sends those wicked ones into the world in order to make other beings suffer? If so, he is lacking in mercy. He is condemned in either case. Reincarnation is brought by Karma the natural law, and the universe is itself a grand cosmic drama, from which, a complete view of the universe is systematically described in the Buddhist scriptures. Those whose minds cannot comprehend to profundity of this system, attribute it to the hands of a personal deity. Such a crude conception can be entertained only by minds steeped in the ignorance of the dark ages. Increasing knowledge has made it impossible for modern men to accept it.

Buddhists submit only to the law of the universe; their minds are free from idolatry and

superstition. They may take certain Buddhas or Bodhisattvas as exemplars or patrons, but they look upon them only as embodiments of the law. They do not slavishly worship any Buddha's family, son or mother, whom a Buddha may have had during his incarnation on earth. After a man attains Buddhahood he is a spiritual body of the law, free even from the nature of sex-differentiation. How could such a being give birth to a son or daughter? No such pictures, sculptures, etc. representing a Buddha's family can be found in any Buddhist temple. How clearly then is it proved that Buddhists are free from idolatry!

Again, Buddhism is condemned as a polytheistic religion. May I ask what is the scientific evidence to justify monotheism? I see no reason why the dictatorship or a system of theocracy should exist in the spiritual worlds, inasmuch as all of us recognize the doctrine of equality and independence. All sentient beings have the Buddha-nature latently inherent in them, and every follower of the Buddha-Dharma—and every being must sooner or later follow this will attain the same omniscience as that of the Buddha. In other religions omnipotence and omniscience are exclusive to one being, whose adherents are doomed to such a humiliation, they do not believe they will ever have the same quality of

divine perfection as that of their chief; they dare not even expect it. The Buddhas or Bodhisattvas are not gods, they are above such beings; they free from the spirit of imperialism. Though Buddhas or Buddha-to-be are infinite in number, their body of law viz the spirit of Eternal Dharma is not dualistic but is one in essence. They have been likened by a Western Buddhist to a single ray of colourless light which passing through a prism splits up into many colors of the spectrum.

In The Sutra of Ten Meritorious Deeds it is stated that every merit acquired by observing the precepts of the ten good deeds will be credited to one's future Buddhahood. We should perform them accordingly in order to enter on the way to becoming Buddhas. However different persons have different ideals, and each person may seek whatever fruition he prefers. The ten deeds produce results ranging from worldly felicity to supra-mundane bliss, and so can fulfil the ideals of every individual. There is a simile given in the Saddharmapundarika Sutra which reads: "Poured out like nectar, the rain on the earth is absorbed by every kind of plant, a huge tree or a blade of grass; and although the quantities of absorption differ, all are enriched to their equal satisfaction." The translator of the Ten Deeds

Sutra wishes this book to benefit all beings alike, according to their needs, and their ability to respond to its message.

As evidence that this book is not one of vain and meaningless talk, a few records of the workings of Karma are given at the end of this volume.

## THE SUTRA OF TEN MERITORIOUS DEEDS

*The above title is a translation of the original, which in Sanscrit runs: Buddhabhasita Dasabhadra Karmamarga Sutra. It was spoken by Buddha Sakyamuni (560-480 B.C.) and narrated by his great disciple Blessed Ananda. Centuries later in the Tang Dynasty, there was a Bhikku (Buddhist monk) named Sikchananda (695 C.E.) who went to China and translated nineteen works; this is one of them. Re-translated from Chinese into English by Pi-Cheng Lee of China.*

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Thus have I heard. Once the Buddha (Sakya-muni) with eight thousand great bhikkus and thirty-two thousand Bodhisattvas came together in the palace of King Sagra of the Naga-world (a spiritual ruler of the sea), to whom Buddha spoke as follows:

The diverse thoughts of all the many varieties of beings lead to actions of a like nature, and these deeds (rooted in the spiritual law of Karma) subject these beings to rebirth in an infinite deversity of forms. Such diverse forms of existence are continuously going on (among the six spheres of life, i.e. devas, human beings, asuras, animals, ghosts, and the inhabitants of the various purgatorial

states) as a ceaselessly revolving wheel of birth and rebirth, an endless cycle of metempsychosis.

O, Your Majesty, do you not perceive the variety of forms, species and classes associated in this assembly and in the ocean, that each diverse from one another?

All such multitudes are created by their mind of either noble or debased nature resulting in oral, mental and physical deeds. The mind itself is formless, invisible and intangible, and its creations are the void, delusive and transient worldly phenomena. All things are of this illusory nature, they are void of reality. There is neither a "self" nor attributes of selfhood. Forms are appearances, simulacra, founded upon deeds, based upon thoughts. Although each has its own form, and such forms appear to have been purposely created, yet truly there is no creator behind them other than themselves. Hence all Dharmas (things or phenomena) are incomprehensible and beyond discussion, and their nature is that of an apparitional vision, transient and immaterial. Realizing this, the wise strive to perform noble deeds only whereby they attain in their birth the Skhandha (attributes), Ayatanas (sense organs), and the Dhatu (world) all of a noble nature. No feeling of aversion arises in the minds of those who look at them.

O, Your Majesty, look at the Buddha whose whole body is magnificent through the numberless acts of merit and virtue which have brought it to so glorious a state of physical excellence. And whose effulgence is shining so gloriously over a great number of beings, that even were the Ishvaras (deities of the various heaven-worlds) infinite in number, their glory would be overshadowed thereby. Would not even these resplendent beings find their eyes dazzled when they gaze at the Buddha?

Again, look at the great Bodhisattvas gathered here; how gloriously and wonderfully are their beauty and pureness shown in their forms. All these perfections are the results of merit and virtue assiduously cultivated and accumulated.

Again, look at the devas, nagas, and the eight groups. Such powerful and influential beings are also begotten by their merit and their virtuous deeds.

Now, turning around to the ocean, we find all the aquatic beings, whether large or small in size, coarse and ugly in form; these are produced by their own creative power of mind in numerous evil thoughts resulting in speech or action; so each of them now reaps the retribution of deeds they have sown.

You should understand thoroughly the truth of Karma (i.e. cause and effect), and having understood it, you should assiduously practise good deeds, and teach all beings to do likewise. Waver not from this right view, and never back-slide into the erroneous views of permanence (the belief of that worldly gains are real and permanent), or the views of annihilation (fall into the wrong idea of vacuity or disbelief in the truth of reincarnation. Buddha's teaching is neither nihilism nor realism, the two extremes are avoided. From the interdependence of the two opposites, the truth of the "Main" can be grasped). Reverence the Blessed Ones (the monks) and support them with joy, for so you yourself will also gain respect from men and from devas.

Your Majesty should know that the Bodhisattvas have a method for ending all the sufferings of evil existence. What is this method? It is that throughout day and night one should constantly think and observe the good Dharma; right thought succeeding right thought makes the development of virtue deeper and wider with consequent elimination of evil and suffering. Do not allow even the slightest ill-will to enter the mind mingling the good will. Such practice will enable one to detach oneself for ever from evil doings will bring meritorious deeds to perfection,

and will ensure frequent opportunities for contact and communion with Buddhas, Bodhisattvas and other saintly beings.

What is called good Dharma? It is the fundamental way, by the treading of which all men, devas, Sravakas and Pratyekabuddhas achieve their ideals up to the final attainment of unsurpassed Bodhi (transcendental wisdom). Therefore it is called good Dharma, viz the Tenfold Meritorious Path. It is classified in detail as follows: Abstain for ever from taking life (this means non-killing of every form of life, human or animal); abstain from stealing (this includes all forms of robbery); abstain from unchastity (laymen to abstain from fornication and adultery, monks or nuns to abstain from all forms of sensuality); abstain from lying, slandering, harsh language, indecent language (both in speech and in writing); covetousness, hatred and heretical views.

O Your Majesty, whosoever abstains from killing will attain ten means of eliminating all evil passions (Kleshas). What are the ten means? They are: (1) The ability of giving safety to all sentient beings alike, thus making them fearless (Abhayandada). (2) The compassionate mind towards all beings. (3) Freedom from wrathful and inimical passions and all such-like habits. (4) Freedom

from physical illness. (5) The assurance of long life. (6) Always be protected by spiritual beings. (7) Always enjoy peaceful sleep, free from disturbing dreams and nocturnal obsessions. (8) Detach himself from entanglement of enemies, all hatreds against him quench themselves. (9) Freedom from rebirth in the evil realms of existence. (10) Rebirth in deva-worlds (heavens) after death. Should he employ such merits as he has earned to the aspiration of gaining Anutra-Samyak-Sambodhi, (transcendental wisdom), he will attain in his future Buddhahood the Buddha-attribute of freely existing life, the length of which is determined by his own free will.

Again, Your Majesty, whosoever abstains from theft and robbery (taking any thing which is not given) will obtain the ten reliable boons. These are (1) He will mass a great fortune which cannot be confiscated by a tyrant, or robbed by bandits and thieves, or wasted by thriftless descendants, or destroyed by fire and flood. (2) He will be esteemed by the majority. (3) He will be free from the possibility of being cheated and defrauded, and from suffering injustice at the hands of others. (4) He will be respected and honoured by beings everywhere (literally, in the whole ten quarters of the universe). (5) He will be immune against every kind of injury or harm

(from man or beast). (6) He will have a widely-spread reputation for benevolence and philanthropy. (7) He will not find himself of inferior quality amongst the public. (8) He will never lack wealth, longevity, health, happiness and eloquence. (9) He will always be generously inclined in matters of hospitality and almsgiving. (10) He will ascend to the deva-world when his life on earth ends. Should he devote the merits he has acquired to the aspiration of gaining Anutra-Samyak-Sambodhi, he will attain in his future Buddhahood the great wisdom (Pradjna) of the purest nature.

Again, Your Majesty, whosoever abstains from unchastity, will gain four wise and admirable attributes; such are: (1) His physical organs of sense will function perfectly and harmoniously. (2) He will never be disturbed by clamour or tumult. (3) He will be praised and respected by the public. (4) His consort will be loyal and virtuous, and incapable of alienation by others. Should he turn these advantages towards the aspiration of gaining Anutra-Samyak-Sambodhi, he will attain in his future Buddhahood the physical characteristic of the non-appearance of sex-differentiation in his body. (C.F. Vol. 5 Mahaparinirvana Sutra will help to reconcile the different translations of this item by others.)

Again, O Your Majesty, whosoever abstains from lying and falsehood will obtain the eight qualities which are commended by the devas (divine beings). They are: (1) His mouth is always clean, and from it issues the fragrance of the utpala flower. (2) He wins the confidence and obedience of all the worlds. (3) His sincerity is undoubted and the truth of his statements self-evident, so that he is held in the highest esteem and beloved by men and devas. (4) He comforts and encourages all men by his wise counsel and sympathetic advice. (5) His three deeds (bodily action, speech and thoughts) are pure and he enjoys unsurpassed mental happiness. (6) His speech is without blemish, and is always accurate and reliable, and his mind is serene and joyful. (7) His words and counsel carry weight, and are appreciated by devas and men. (8) His wisdom is unique and unsurpassable. Should he devote his merits to the aspiration of gaining Anutara-Samyak-Sambodhi, he will attain in his future Buddhahood the Buddha-attribute of truthful speech.

Again, O Your Majesty, whosoever abstains from slandering, will obtain the five incorruptible attributes. They are: (1) Incorruptible body; for no one can harm or injure him. (2) Incorruptible family; for no one can bring discord or separation

into it. (3) Incorruptible confidence; for this is the natural consequence of the very act (non-slandering) itself. (4) Incorruptible practice of Dharma; as it is cultivated upon a solid foundation. (5) Incorruptible wise and learned friends because he himself has not misled others. Should he devote his merits to the aspiration of gaining Anutara-Samyak-Sambodhi, he will attain in his future Buddhahood worthy companions (or disciples) whom neither maras (deluding spirits) nor heretics can delude or refute.

Again, O Your Majesty, whosoever abstains from harsh language will acquire eight merits of pure speech. They are: (1) His speech does not deviate from the correct style. (2) Whatever he utters is beneficial. (3) His statements and opinions are logical and reasonable. (4) His speech is unequivocal and witty. (5) His statements are acceptable. (6) His words carry confidence. (7) His opinions are unassailable by critics. (8) His style of speech is pleasing and enjoyable. Should he devote these merits to the aspiration of gaining Anutra-Samyak-Sambodhi, he will attain in his future Buddhahood the Brahmīc Voice as is possessed in its perfection by the Tathagata.

Again, O Your Majesty, whosoever abstains from indecent language will acquire three certain merits. They are: (1) He is bound to be beloved

by the wise. (2) He is certainly able to be an intelligent dialogist in the truth. (3) His dignity, virtue, and integrity are above those of men and of devas. Should he devote these merits to the aspiration of gaining Anutra-Samyak-Sambodhi, he will acquire in his future Buddhahood the Buddha-attribute of prophecy (Vyakarana) foretelling the destiny of saints; and all such prophecies never lack fulfilment.

Again, O Your Majesty, whosoever abstains from covetousness will acquire five kinds of freedom. They are: (1) Freedom of three deeds (vide foregoing passage) for all his organs of sense are perfect. (2) Freedom in matters relating to money and property, for neither enemies nor thieves can despoil him. (3) Freedom in felicitous enjoyment, for whatsoever he wants he can have. (4) Freedom from intrigues against his social standing; if a king, the stability of the throne is assured, and all the benefits accruing therefrom. (5) As he was not mean or jealous in his previous lives, his rewards and wishes will be amplified a hundred-fold. Should he devote these merits to the aspiration of gaining Anutra-Samyak-Sambodhi, as a future Buddha he will be revered by all beings of the triple-worlds (Triloka i.e. The Kamadhatu, the world of appetites and sensual desires; the Rupadhatu, the world of material

form, and the Arupadhatu, the formless world of ideas) who will make offerings to him in veneration.

Again, O Your Majesty, whosoever abstains from anger or wrathful indignation will acquire eight kinds of joyful and pleasing mental states. They are: (1) His mind will be free from desires to vex or injure others. (2) His mind will be free from anger. (3) His mind will be free from all inclination towards contentious argument. (4) His mind will be affable, frank and straightforward. (5) His mind will be as noble and compassionate as that of Aryans (noble men or saints). (6) His mind will ever be concerned with the material and spiritual welfare of all beings. (7) His mind will bring his body under subjection, and his physical aspect will be so noble as to command the respect and admiration of all. (8) The natural amiability and tolerance of his mind will ensure his rebirth in the Brahmic world. Should he devote these merits to the aspiration of attaining Anutra-Samyak-Sambodhi, he will attain in his future Buddhahood the Buddha-mind which is free from all limitation (i.e. omniscient) and none will tire of his eloquent discourses.

Again, O Your Majesty, whosoever frees his mind from all heretical views, will gain ten merits. These are: (1) He has true happiness, the cherishing

of which brings him tranquility and peace. (2) He has profound faith in Karma, and abstains from evil doing even at the cost of his life. (3) He is a disciple of Buddha only, and not of devas or other minor deities and teachers. (4) His mind is unbiased, and his views are right; he is free for ever from doubtful speculation whether favourable or unfavourable. (5) He will never incarnate in low forms of existence, but will be reborn either as a man or as a deva. (6) His blessedness and wisdom are infinite and they increase at every turn. (7) He is free for ever from all depravity, and treads only the noble path. (8) All ideas of self vanish from his mind, and he frees himself from all ideas of evil. (9) He abides in the right attitude of non-hindrane (i.e. free in spirit, despite all obstacles), and he goes straight to his goal without doubt or hesitation. (10) He will not be involved in affliction or adversity. Should he devote these merits towards the aspiration of attaining Anutra-Samyak-Sambodhi, he will realize in his future Buddhahood all the dharmas of Buddha, and will attain the supernormal powers which bestow perfect transcendental freedom.

Then the Buddha further addressed the Naga King thus: If a Bodhisattva lives in accordance with these merits during his period of attainment, not only negatively abstaining from wrong-doing

or inflicting injury to others; but also practising the positive virtues of compassion and almsgiving, then he is assured of wealth and precious possessions such as none can take from him; also the assurance of long life and freedom from premature death and bodily injury.

A Bodhisattva who not only refrains from taking anything which is not given but also is assiduous in almsgiving, will reap the Karma of possessing treasures which no one can take from him. Moreover, he is incomparable in virtue and nobility, and he attains the divine treasure of the Buddha-Dharma, (the perfect law).

A Bodhisattva who not only abstains from impure behaviour but also gives unstingily in charity, will possess treasures which none can take from him. Moreover, harmony prevails in his family, all its members are chaste and docile, and none can attempt to deceive their women-folk by lustful looks. (Note: A Bodhisattva is a Buddha-to-be whose rank is immediately below that of a Buddha. There are two classes of Bodhisattvas; one is the enlightened Bodhisattva who has become one with the spiritual body of the law, certainly without any personal relative or family of his own. The other type is a Bodhisattva-to-be, who living in the mundane world, an ordinary being, even as a layman, and having vowed to devote

his life to follow the Mahayana ideal, and observing the Bodhisattva-precepts is also entitled "Bodhisattva". But the latter may have a family.)

A Bodhisattva who not only abstains from uttering untrue words but also is generous in bestowing charity, will possess abundant treasures which none can take from him by force or deceit. Further, he acquires the ability of maintaining the true dharma as he vowed, and also success in any effort he may make in disseminating its doctrines. Also he is wholly free from libellous or slanderous attacks by the people.

A Bodhisattva who not only frees himself from instigating disruptive and rancorous propaganda, but is also generous in creating harmony and bestow charity, will possess abundant treasures which none can take from him. Moreover, the members of his family live together in fraternal harmony, their ideals are held in common, and they cause no dissension or quarrel.

A Bodhisattva who not only frees himself from the use of harsh and discourteous language but is ever ready to remove misunderstanding and create concord, will possess abundant treasures which none can take from him. Moreover, the people will gladly gather together to hear his teaching, and will not challenge his authority or cavil at his doctrine.

A Bodhisattva who not only abstains from immoral and unseemly language but also bestow his wealth in charity, will possess abundant treasures which none can take from him. Moreover, his counsel or admonition is never given in vain, but is accepted with appreciation and gratitude. He is also skilful in using expedient means (upaya) in his advice and in removing misunderstanding and doubt.

A Bodhisattva whose mind is not only free from avarice but who is also generous in almsgiving, will possess abundant treasures which none can take from him. Further, he is ready to give all he has to benefit others, and is firm in faith and profound in wisdom. His power for good is truly great.

A Bodhisattva whose mind is not only free from hatred and ill-will, but who also finds pleasure in benevolence and charity, will possess abundant treasure which none can take from him. Moreover, he will attain the "wisdom of an unimpeded mind" so that all his efforts quickly achieve their purpose. All his physical sense-organs function perfectly and he is admired and respected by all his fellow-men.

A Bodhisattva whose mind is free from heretical and perverted views and who also delights in benevolence, will possess abundant treasure

which none can take from him. Moreover, as his birth in a family of right views and devout in the Dharma is ensured, he himself will earn the supreme privilege of seeing a Buddha and hearing the law expounded by him. He will support the Sangha (the Buddhist order), and will never forget the Dharma or lose the mindfulness in great Bodhi (wisdom in Mahayan).

These, the great benefits enumerated above, are the Karma of the ten meritorious deeds which all mahasattvas (great souls) perform accordingly and unceasingly throughout their course of cultivating Bodhisattvaship; adding glory to their deeds by the practice of charity and benevolence.

O Your Majesty, let me summarize the whole by giving further counsel as follows: Whosoever wishes to have his tenfold meritorious path brought to a glorious state should practise thus:

By observing the Sila (precepts) which will develop the truth and the benefit of the whole system of Buddha-Dharma, and his great aspiration will be fulfilled therefrom.

By observing Kshanti (or Kchanty, supreme patience and tolerance in bearing ill-will or insultation) so he will attain the perfect voice of the Buddha (rich in tone and far-reaching in volume), and his physical form will be perfect and attractive.

By the practice of Virya (zealous and skilful advance in study) he will conquer maras (evil powers fighting against truth) and suppress opponents; he therefore penetrates profoundly the Buddha-treasury of Dharma (Tripitaka) the source of all law.

By the practice of Samadhi (ecstatic contemplation) is he able to develop to the fullest extent the qualities of wisdom, mindfulness, modesty and serenity.

By the practice of Prajna (transcendental wisdom) he will annihilate all erroneous views arising from discriminative speculation.

By the practice of Metteyo (or Maitreya, loving kindness) he will eliminate all unkind thoughts and promote universal love.

By the practice of Karuna (compassion) he will have pity on all sentient beings, and he be ever solicitous for their welfare.

By the practice of Mudita (or Priti, sympathetic joy) he will be free from envy and will rejoice in the honour and happiness of others.

By the practice of Upeckcha (renunciation) he will free from all emotional excitement, will be indifferent to material circumstances, and free from aversion or attachment.

By the power of Tchatvari (the four ways of expressing love) he will preach the Dharma,

encouraging those who tread the path, support the needy, render aid to those in distress: so will he constantly and diligently convert those who seek the light.

By the power of Smrityupasthana (the four methods of right-mindfulness applied to body, feeling, thought, and environment) he will attain perfection in self-development.

By the power of Samyakprahana (Righteousness and earnestness) he will renounce for ever all evil actions and accomplish all good deeds.

By the power of Riddhi (the dominion of spirit over matter. Literally the supernormal steps); his body and mind will be healthy and serene.

By the power of Pantcha Indriyani (the five roots of spiritual faculties i.e. faith, energy, mindfulness, concentration and spiritual insight) he will be firm in faith, diligent in right doing, sure in the doctrine and free from doubt, calm in spirit, and quite of all passion (Klesha).

By the power of Pantcha Balani (the five powers vivifying and strengthening the five spiritual faculties) all animosity against him is annulled, and no harm can come to him.

By the power of Bodhyanga (the seven elements of enlightenment i.e. mindfulness, knowledge of Dharma, energy, zeal, serenity, concentration, and equanimity) he will be skilful

in the intuitive knowledge of the nature of all Dharma and phenomena.

By the power of Marga (the Eightfold Noble Path i.e. right views, right thoughts, right speech, right action, right mode of living, right exertion, right recollection, and right meditation) he will be grounded in the true wisdom and live ever in its light.

By the power of Vayu (cessation of thoughts, the complete mind-control which being the preliminary step to entering Samadhi the state of pure spiritual ecstasy) he will be wholly free from all bondages which tie him to the mundane world.

By the power of Dhyana (view of fixed abstraction, or serene contemplation of reality) he will know the true nature of all things phenomenal and supra-phenomenal.

By the power of Upaya (expedient means) he will quickly and completely attain the knowledge of Asamkerta (literally non-action, its profound significance is too esoteric to be explained here) and Samkerta (performance of merit in a selfish or in a component nature) in a joyful state.

O Your Majesty, you should know that the ten meritorious deeds being glorified by these causes enumerated above will lead even to the attainment of the Ten Dasabala (powers which distinguish Buddhas from other holy beings) and

the Four Abhaya (the four kinds of fearlessness; i.e. fearless because of supreme perfect enlightenment, fearless through freedom from all blemishes of the body and mind, fearless in revealing the factors that behind beings to the wheel of birth and death, and fearless in teaching the way leading to emancipation); and the Eighteen Avenika Dharma (the attributes which distinguish the Buddhas from other inferior saints). By the power of the ten meritorious deeds all these qualities may be brought to perfection; therefore, all of you should practise them diligently.

Your Majesty let me expound a parable: all cities, towns, and villages are established upon the earth; likewise all grass, herbs, plants, and forests are the fruitage of the earth. In like manner are men, devas, Sravakas, Pratyekabuddhas and Bodhisattvas the fruitage of the way of the ten meritorious deeds. It also is the one firm base upon which the whole system of Buddha-Dharma is established.

When the Buddha, the Blessed Tathagata, had preached this Sutra, King Sagara of the Naga-world, and the whole assembly of men, devas, asuras and others, received this teaching with great joy, and prepared to carry it out in practice.

*HERE ENDS THE SUTRA OF  
THE TEN MERITORIOUS DEEDS.*

## THE TEN DHARMA-DHATUS (THE SPHERES OF LAW)

All sentient beings are divided into ten states of existence. Six of them are called "The Six Divisions of Ordinary Beings", they are: the devas, human beings, asuras, animals, ghosts, and the inhabitants of the hades. Superior to the above mentioned six divisions of existence, there are the Buddhas, the Bodhisattvas, the Pratyekabuddhas, and the Sravakas, as the "Four Grades of Saints", the Tenfold Dharma-World is thus formed.

The six divisions of existence being a ceaselessly revolving wheel, all ordinary beings renew their life among them by metempsychosis. There is no certainty of being reborn in the same order of existence as one has had, but mostly substituting one for another, as one may go upward into a better form of life, or go downward into a worse type, this depends upon the various Karmas incurred by what they have done. The various forms of life are as follows:

### **The Deva-World**

It is a collective term of all heavens. The lowest class of them is the Kama-Dhatu i.e. "The Six Kinds of Heavens of Desire", it means

the desire of diet, sexual love, etc., even though it be a refined sensuality without actual marriage and their diet is spiritual. These six kinds of Kama-Dhatu are divided as follows: (1) Tchatur-Maharadjakayikas, i.e. the mansion of "Four Celestial Kings" who are the subordinates of Indra (the chief God). (2) The Traiyastrimsas, a collective appellation for thirty-three heavens, in which, four mansions at each quarter of the centre (east, south, west, north, south-eastern, south-western, north-eastern, north-western). The central heaven where Indra dwells in majesty. (3) The Yamaloka, where the times of day and night are divided by the folding and unfolding of lotus-flowers. (4) Tuchita-loka, it means the world of beautiful satisfaction and enjoyment, where the Bodhisattva Maitreya resides. (5) The Nirmanarati-loka, where the devas enjoy everything produced by self transformation. (6) Paranirmita-vasavartin, the heavens where the devas dwell who extend the transformation of enjoyments to others.

Besides the above mentioned heavens there is Rupadhatu (the material heavens) a collective name of eighteen heavens where people have the physical body of five Skandhas (aggregates, i.e. 1. Rupa or form, 2. Vedana, perception, 3. Samdjna or conception, 4. Samskara or action, 5. Vidjnana

or empirical mind). These heavens are of a better type of life than the six kinds of heavens of lust, because there is no sex-differentiation and diet does not exist; and inhabitants practise Dhyana (meditation) only. The study of Dhyana is in four stages, so the degree of heavens for the dwellers is divided accordingly. Regarding the first Dhyana its devotees are dwelling in three heavens i.e. (1) Brahma-parichadyyah (the assembly of the Brahmas). (2) Brahma-Purohitas, the attendants of Brahma. (3) Maha-Brahmaloka, the great Brahma-heaven. These three heavens will however as other physical worlds finally be destroyed by fire. The second Dhyana comprises three heavens i.e. (1) Paritthabha, the heaven of limited light. (2) Apramanabha, the heaven of unlimited light. (3) Abhasvara, the heaven of light and sounds. These heavens will finally be destroyed by flood. The third Dhyana comprises three heavens i.e. (1) Parittasubhas, the heaven of limited purity, (2) Apramanasubhas, the heaven of unlimited purity. (3) Suphakritsanas, the heaven of absolute purity. These will finally be destroyed by gale. The fourth Dhyana comprises four heavens as follows: (1) Punyaprasavas, the heaven of felicitous birth. (2) Punyatara, the heaven of felicitous love. (3) Vrihatpalas, the heaven of vast fruition. (4) Avriha-Brahmaloka, it

means absence of thought. Above these, there are "Five Unreturning Heavens" (the dwellers in which will not fall back into the heavens of desire or material heavens) under the collective name Pantcha-Anagaminloka for those saints who practise the meditation of perfect merit. They are (1) Atapasloka, i.e. the heaven without sorrows. (2) Asandjnisattva, the heaven without heat. (3) Sudarsanasloka, the heaven of virtuous appearance. (4) Subatiloka, the heaven of virtue and truth. (5) Akanichthas, the final limits of material heavens.

Again, those who cultivate the four stages of Samadhi (vide supra) will be born in the four Arupadhatus (immaterial heavens). They are: (1) Akas'ananchayatana, the heaven of boundless space. (2) Vidjnananantayatana, the heaven of boundless knowledge. (3) Akintchavyayatana, literally dwelling in absolute non-existence. (4) Naivasandjnana-Sandjnyatanam, a state of mind where there is neither thought nor no-thought.

The above summarized the "Trailoka" the three classes of spheres viz the heavens of desire, the material heavens, and the immaterial heavens. In the class of a heaven that is higher the life of the devas is longer, generally in hundred thousand of the solar years. Though they are the celestial beings of the highest order amongst the Six

Divisions as forementioned, yet they are not immortals, because their quality is not in the state of perfection. In other words, they have not reached the ultimate goal of existence beyond all mutation without the risk of back-sliding into transmigration. When their stock of merit (which caused their heavenhood) is exhausted, they will fall into any of the rest of Six Divisions. Even the heaven-kings cannot escape death; unless they have attained the quality of remaining in Dhyana completely and surpassed the three spheres as above mentioned. In the Dharmapadavadana Sutra, it is said that a King of the Traiyastrimsas-Heaven who nearly fell into the life of an ass, fortunately escaped by penitence and took refuge in Buddha-Dharma. So the safest way for the devas is to attain Buddhahood.

#### **The Order of Human Existence**

In Buddhism, this is regarded as the best state of existence. Human beings have more advantage than devas, because the latter enjoy merely happiness, therefore they often neglect the exertion of resolving the ultimate problem of death and birth. On the other hand, the Three Evil Existence such as animals, the culprits in the hades etc., they are unable to deliver themselves. A human being knows the suffering of life, and has the ability of self-deliverance. But the life of

human beings is different from one another in endowment and in circumstances. Some are of noble nature, some of evil character, clever or stupid, beautiful or ugly, rich or poor, powerful or common, happy or unhappy, each being due to their Karmá done in a previous life. These differences are not by chance but destiny. Realizing this, if one has a favourable life, one should foster its good cause to a further growth; if one has an unfavourable life, he should correct its bad cause for the next life. For it is the key-note of alteration, whether one should ascend to a higher plane of various heavens or Buddha-worlds, or fall into one of the lower existences viz the three evil realms of animal, ghost, and the prisoners of the hades.

To attain a life of human form is the most difficult thing. Lord Buddha once picked up in his nail some soil from the earth and asked Ananda: "The soil in my nail compare with that soil of the globe, which is of a greater quantity?" Of course the soil on the ground is of a greater quantity incomparably; answered Ananda. Then the Buddha said: He who attains the human form of life is as rare as the soil in my nail; whereas those who lose their human form of life are as many as the particles of soil on the ground.

A critic may ask: If this is so, why is the number of human beings in the world always so great, and why does it not decline to zero? My answer is: Although very many people have lost their human form of life, yet the shortage will be recruited by new comers of the people of other worlds such as devas or men of other worlds through reincarnation. We are not aware that the number of human beings is much less than that of animals. A specialist (English man) of anti-white ants told me that "A female white ant can breed eggs 80,000 per day". Other animals such as fish, locusts etc. are very prolific. So the number of animals is beyond computation in comparison with human beings. It is quite easy for a human being to fall into animal-life since very many people are sinful.

One may say: How can a human soul reincarnate into such tiny form as an ant? My answer: The essential element is sense-germ (Vidjnana) regardless of form or size. Man is the highest type of animal, they are all sentient beings though different in form and size. Lord Buddha once ordered Ananda to supervise the work of a building. Upon the excavation of the ground, Ananda shed tears when he saw an ant in the ant-nest under the ground, because Ananda had attained the divine-eye and he knew that ant was

a human who fell into ant-life for millions of years past, yet that man was still in ant-form from life to life, unable to recover his human form. Is it not most deplorable?

In China there is a book of penitence called "The Litany of Liang-Emperor", very popular in Buddhist circles. The account was of an Empress of Liang Dynasty, who was jealous and bitterly hated another woman presumably the concubine of her husband the Emperor Wu-Ti. When the Empress died she was reincarnated into a boa. So the Emperor made a prayer of penitence on her behalf with a number of great monks. Subsequently a vision of the said Empress had appeared to the Emperor and told him that she had ascended into the heaven-world by the efforts of the litany. This proves the possibility of a human soul being reincarnated into animal life.

#### **The Order of Asuras' Existence**

Asuras are the powerful demons, explained as non-devas, whose nature is half good and half evil. Nevertheless they are included among the "Three Good Realms of Existence" i.e. Devas, Human beings, and Asuras. They are enemies of devas and constantly at strife with the latter. Those who are of righteous nature but with wrathful disposition and not free from indignation may be reborn into this order of existence.

**The Animal Existence**

This and the following two kinds of realms i.e. Ghost and Hell are called "The Three Bad Realms of Existence". The highest kind of animals are those such as the Garudas (the celestial golden wind birds), royal dragons etc. The common animals but of good nature such as horses, cows, birds etc. The animals of lowest form and of evil nature such as snakes, scorpions, and those which live in darkness or in damp places such as the rats, bugs etc. These unfortunate beings are reincarnated from guilty people according to the nature of their sins who have fallen into various forms of animal under the Karmic law. And partly due to Vidjnana the strong mentality especially when one is approaching death, Vidjnana led them temporarily to be involved into the wrong forms of life, such as the case of the Empress of Liang Dynasty. A snake has two small sacs jointed on each of its jaws, in the sacs the poisonous fluids are contained, so it would be fatal when it bites any one. (This proves the falsehood of the theory of Creation, if a Creator is of good nature himself, he would not create such a thing of ill-will.) Those who have a malicious nature and act with the intention of injuring others will be reborn as such harmful animals. All kinds of animals some haired, some

feathered, others scaly or reptiled, have latently inhered the Buddha-nature in them. Hence all of them deserve consideration and respect. This is the doctrine of Equality peculiar to Buddhism. No matter if they were reincarnated from guilty ones, millions upon millions of years may pass, but ultimately they will be delivered.

#### **The Ghost Order of Existence**

People after death may immediately be re-born to other forms of life, but may remain as ghosts or say hungry spirits. These are divided into happy or unhappy groups. Most of them are the hungry devils who are constantly wandering about, disfigured and unblessed. Many others have sunk deeply into the various hades. Special efforts such as penitence and the reciting of Buddhas' name must be made on behalf of the newly dead to help them to enter Buddha-land instead of sinking into evil realms.

#### **The Purgatorial Regions**

Finally comes the hades. The worst of all, being the hells where punishments are carried out for the most sinful people in long duration of countless years and in horrible conditions. The well known eighteen hells are said to be situated at the Iron-Encircled Mountains which I presume is an expedient and deviceful preaching, though there exists its reality, but there is no definite

situation of any hell, nor are they built by any deity but are formed by Karma. It is much akin to Vidjnana and of a phantom-like nature and inconceivable. The worst of them being "Avitchi", those culprits in this hell are confined in longest duration and their suffering are uninterrupted. The degrees of other hells range from the most scorching heat down to the most icy coldness and in various kinds of torture according to the prisoners' evil deeds.

The suffering in spirit is not less than in the physical body, perhaps even worse. In the hades, there is also the possibility of a physical body be created by one's evil Karma, in order to meet the punishment. Every place of a hell is filled with a culprit, even one person would transmigrate himself into numerous bodies to meet every kind of torture in every place. Said Bodhisattva Kshitigarbha.

Although hell is the worst one of the Six Divisions of Existence, yet it is not without hope of final redemption if the culprit has any merit gained in one of his previous lives; in other words, if he has done any meritorious action which remains as a good Karma mingling among his evil deeds, it will reach its maturity at some time and enable his redemption. Here ends the statement of the Six Divisions of Existence.

**Buddhahood**

He who devotes himself in aspiration of attaining Anuttra-Samyak-Sombodhi till he reaches the full enlightenment will have to pass through four depths of practice. They are firstly the "Ten faiths". Secondly the "Ten Abidings" (understanding and grasping the truth). Thirdly the "Ten Actions". Fourthly the "Ten Turnings" (turning his merits towards the welfare of others). Then he will attain the "Ten Attributes" of a Buddha in perfection. These are summarized in fifty degrees, requiring long and assiduous practice; the hair-splitting definitions of which the devotees have to study in the due course of three Asamkhyeas (the highest sum of a period not to be reckoned by years, during which, a physical universe has been formed and destroyed in four series of mutations). Upon the completion of Ten Faiths, he will begin to be able to free himself from the two kinds of worldly delusions viz (1) The delusion of erroneous views. (2) The delusion of wrong inclinations. Such delusions are as much as the dust-motes or sand in number. Thus he can break the bondage of birth and death, surpassing the three kinds of world. Again advancing, the remaining grades (about forty stages) will finally become the eternal body of law of the universe.

**Bodhisattvaship**

A Bodhisattva is a future Buddha. Any one who devotes himself to the doctrine of Mahayana i.e. the salvation of all sentient beings, and has been ordained as a performer of Bodhisattva-precepts is entitled "Bodhisattva". But this term is mostly applied to the enlightened ones who have partly attained "The Eternal Body of Law" different from the Buddhas who have attained the body of law in perfection. Yet there is the title of "The Equal Enlightened Bodhisattva" which means he is not inferior to a Buddha in perfection. But he renounces the Buddhahood, preferring to remain in touch with the beings of various worlds in order to deliver them from the suffering world to Buddha-land.

Bodhisattvas who have attained the body of law not perfectly, will also have birth and death, but differ from the earthly beings who have birth and death in physical form; whereas a partly enlightened Bodhisattva will have the death in nature (changing characters). Unless he has attained the full enlightenment, then he is absolutely beyond all kinds of mutation.

**The Sravakas**

These beings are the disciples in Hinayana School (the primary form of Buddhism, on the opposite side of the Mahayana School), they wish

only to deliver themselves, without the compassionate desire of delivering others. They are divided into four grades: (1) Srotapana, literally one who has entered the line of Aryans, but not free from reincarnation and having to be reborn seven times among human beings and seven times among devas in the heavens. Because he has only detached himself from the delusion of wrong views, and is not free from wrong thoughts which still remain in his mind. (2) Sacridagamin, literally "Coming once more", the second step of saintship, he who has freed himself from only six kinds of the nine delusions of thought in the Kamadhatu (The six kinds of the world of desire), so that he is bound to be reborn once in the human world and once in any of the Six Heavens of Desire. (3) Anagamin, literally "Not returning", he who has freed himself entirely from the remainder of the delusions of the last three kinds of wrong thoughts, so that he will never be reborn into the Kamadhatu (worlds of desire), yet he is liable to be reborn into the Material and Immaterial Heavens. (4) Arhat, the highest fruition of Sravakas, he who has detached himself from both delusions of wrong views and wrong inclination completely. He is abiding in any of the "Five Unreturning Heavens" and will never be involved in birth again in the three kinds of world

(i.e. the Heavens of Desire, Material Heavens and Immaterial Heavens). Upon his death, he will immediately attain Nirvana.

#### **Pratyekabuddhas**

He who attains enlightenment along the line of intellect by self discipline without Buddhas' teaching. As he realizes the suffering of life in Twelve Nidanas (See the coming paragraph), and is able to break the fetters of birth and death, but lacks the great compassion for delivering others, therefore he is included in the Hinayana School, having not attained the absolute perfection in Dharma.

The Twelve Nidanas are the concatenation of the potential developments which form the endless and cyclic existence of life. These Nidanas linked themselves one to another, consecutively ranging as follows: (1) Avidya or passion. (2) Samskara or actions. (3) Vidjnana or the seeds of discerning knowledge. (4) Namarupa or name and form. (5) Chadayatana or the six sense-organs. (6) Sparsa or contact. (7) Vedana or feeling. (8) Trichna or love and desire. (9) Upadana or seizure. (10) Bhava or existence. (11) Djati or preparation for future birth. (12) Djaramavana or decrepitude and death. These are the analysis which solve the riddle of life and the understanding of the emptiness existence realized by the Pratyekabuddhas.

The above which have summarized the Four Grades of Saints with the additional statement of Six Divisions of Ordinary Beings the Ten Dharma Worlds are here completed.

# WHAT BECOMES OF MAN AFTER DEATH?

BY P. C. LEE OF CHINA

## **The Ultimate Problem**

The spirit of any sentient being is undying; only the physical form changes. Thus the universe consists of two parts — one corporeal, the other spiritual. How unwise and risky then for us to struggle merely for outward possessions, without a thought of the conditions after death. Millions of persons die suddenly from accidents, heart failure, plague and other causes. Like all others, I, too, shall have, one day, to leave my physical body, WHEN, WHERE, HOW, I do not know. Is it not worth while to give a thought to this weighty problem? Yet, people under the delusion of worldly success, often forget that the end of their lives is inevitable.

## **The Idea of Permanence and the Idea of Annihilationism**

In Buddhism, the solution of this ultimate problem has been philosophically and logically described in thousands of volumes, and the Buddha Sakyamuni said: The heretical views of mundane beings are: (1) The idea of permanence, i. e. Eternalism. People have ignored the universal fact of impermanence. So they have

indulged their greed and passions, considering their acquisitions as lasting. Not only are the affairs of mankind subject to change, but also the world is ultimately subject to destruction. Buddha stated that the evolution of the physical universe has taken place in four stages. After the destruction, the process of cosmic activity begins again in a cyclic evolution, the detail of which are here omitted. It was similar to the statement which has recently been given by the Hayden Planetarium, issued in New York City. A verse of the Vagrakkhedika or Vadjra Tchhedikapradjna-paramita (Diamond-Cutter Sutra, a Buddhist scripture) runs as follows: "All (worldly) component things (are transient), like a dream, a vision, a bubble, a shadow, the dew and a flash of lightning. They should be regarded as such."

(2) The idea of annihilation. Materialists assert that death is the final consummation of one's life, and that nothing can be renewed, they disbelieve in reincarnation. So they dare to commit crimes and sins, unrestrained by morals or conscience (this refers to the extremists of materialism; of course many materialists are very moral people). Having such a prejudiced opinion, the invisible world certainly is not credible to them. If, for instance, we remain on the shore or in a boat, we see only the surface of the water, and we are unable to

behold the numerous varieties of the aquatic species and their conditions in the sea. The terrible conditions of such men after death are as invisible as the things in the deep sea.

#### **The Six Divisions of Existence**

Buddha Sakyamuni, the Enlightened One, possessed supernormal powers, and gave us the statement which I briefly narrate thus: all ordinary beings are divided into "Six Divisions". These are: existence in heaven-worlds; the human state of existence; the state of Asuras; Animals; Ghosts; and the state of those in the various hells. These are called "The Six Divisions of Ordinary Beings".

#### **The Four Classes of Saints**

Superior to the above mentioned Six Divisions of Existence, there are the Buddhas, the Bodhisattvas, the Pratyekabuddhas, and the Sravakas, as the "Four Grades of Saints". Of these, with the additional Six Divisions of Ordinary Beings, the Tenfold Dharma-World is completed. (The details of these are specified in another article "The Tenfold Dharma-Dhatu", vide supra.)

#### **The Ocean of Birth and Death (Samsara)**

With the exception of the Four Grades of Saints, the existence of a human being or animal in any of the six realms is like a ceaselessly revolving wheel, a circle of continuous metempsychosis, renewed or changed within these six

divisions under Karmic Law. When one dies, his spirit may be reborn in the body of an animal, owing to his evil deeds; or be exalted to the angelic life in the heavens through his meritorious deeds. Thus the life never ceases, only the form changes. Even the angels of the heavens cannot escape from birth and death, unless they attained Buddhahood, or Bodhisattvaship etc. These six divisions are formed by the Karmas of various beings, and they sink into them themselves; so it is called "The Ocean of Birth and Death".

One may say: We human beings are qualified to enjoy the happiness of the world, why should we seek escape from it? My answer to this: Well, I suppose you are the fortunate one among millions of unfortunates; you do not know the suffering of others. Or you may be, at present, in the best part of your life; what further part of life awaits you, is unknown. Let me refer to a recent event, which probably has appeared in most of the American newspapers in May, 1938, (the following story is here quoted from the New York Herald Tribune, and by the kind permission of its Editor) "United Press. Chicago, 6th, A man (whose name here is left anonymous) and his wife are faced to-day with the problem of whether to let their five weeks' old baby be blind for life by surgery, or to await the baby's almost certain death.

Specialists told the parents that their baby is afflicted by a glioma of the eyes, a tumour forming on the connective tissue between the eyes and the brain. The tumour will spread to the baby's brain, causing death, and can be arrested only by the removal of the baby's eyes. At first the parents decided to let nature take its course, while many blind people sent messages to them, saying "Blindness is not the greatest evil. Happy to be alive." The eyes of those blind people were removed as the results of the glioma when they were infants, as stated by the newspapers. Finally one of the baby's eyes has been removed upon the decision of a jury of twelve physicians. In my opinion, blind people have become accustomed to enjoy their lives in darkness, and are unaware of their own suffering. Whereas we enjoy our lives with seeing; but from a heavenly point of view, we are as poor as those blind people who enjoy their dark lives.

People may say: "If we have had many previous lives, why we do not remember any of them?" My answer is: There are some people who do remember them. I could give a collection of such stories if I had space. Why the majority do not remember is due to many reasons which are unknown to us. Let me give a brief parable; sometimes we read in the newspapers cases of

people suffering from loss of memory, after a fall from horse-back or being saved from drowning. How much more complete the break in consciousness caused by the greatest change of death and birth! With the exception of a minority who have perfect remembrance of previous lives, there are some precocious children (Note: Besides the eye-removed baby, the same family has a three-year old daughter whose precocity has interested psychiatrists. Stated by the "New York Herald Tribune", European Edition). Also the natural aptitude some people have for certain arts or business is due to their experiences in previous lives.

#### **Karma and Vidjnana**

What is Karma? It is the natural law of action and re-action. As the old aphorism expresses it, "He reaps what he has sown." Karma makes one's life whether favourable or unfavourable, depend on his past deeds, noble or evil. It is not limited to the actions of the present life, but may be derived from the infinite past, and be extended into the infinite future; so true is it that no good deed ever goes unrewarded by Karma, however tardy it may seem in its action. Karma also at times manifests in a complicated condition, and thereby involves one's life in a mixture of misery and happiness, because a good man might have done something bad, and a bad man might

have done something good. Evil Karma can be purged by sincere penitence before Buddhas. Yet it is not an easy task. One must with all the strength of one's will and desire act in the reverse way, viz perform moral and charitable deeds for the rest of one's life.

Karma is mostly applied to the acts of individuals, but it may be applied to the unity-result the actions of many people together, such as groups of persons, families, nations, etc. So there is Group-Karma, Family-Karma, and National Karma. The greatest result of unity-karma would be the world-war or other calamities. (This refers to the unity-karma of an evil nature.)

Besides Karma, there is another doctrine known as Vidjnana or Vijnapti (viz the spiritual seeds of knowledge or the sense-germ), it covers mind in its entire operations, from its contact and functions in the phenomenal world to its spiritual source and ultimate nature. These aspects of Vidjnana are summarized under "Eight States of Aspects". The first five known as Salayatana i. e. (1) The sense of sight. (2) The sense of hearing. (3) The sense of smell. (4) The sense of taste. (5) The sense of touch. Then comes the (6) Mind, the normal consciousness or the mental faculty which constitutes one's idea or intention. (7) The Klichta-manas, when the mind

turns clinging to senses and thus forms the idea of a "Self", it is considered as impure or evil, for all sins and delusions will arise therefrom. (8) Alaya, the spiritual depository of all the seeds or essences of experience that one has collected from one's present life and untold previous lives. Among them there is the Parama-Bodhi, explained by Chinese translation the "Truth of Suchness" which means the true norm of an eternal nature, because it is neither becoming nor is it annihilating; being the original and real mind differs from that the mind of the Sixth State of Aspect which vacillates from moment to moment. Parama-Bodhi is also called "The Buddha-Nature", omnipresent and inherent in all beings Buddhas, Christ, Confucius; in Satans and Maras, even in animals all the same. But in the divine beings it is developed in its perfection; in lower beings it is either undeveloped or is overlaid and dwarfed; yet in all such it can be revived and developed, so that all have the innate possibility of attaining Buddhahood.

In Alaya, all the spiritual seeds whether pure or defiled are subject to maturity in different times. They not only being the causes of reincarnation, but will also present themselves on various occasions at the present life, showing in precocity, ability, habit, remembrance etc., but

some people are the stronger cognizants of them, while others may not be conscious of them; or the times of opportunity have not yet ripened; therefore it does not appear in the same condition to every person.

The Editor of the Vegetarian & Fruitarian Magazine of Lewiston, Idaho, U. S. A., recently wrote me a letter in which he says: "During my life of 72 years, I have at various times observed that animals have disappeared just the day or night before the date set for their killing. It is my opinion that all animal life including the human has a dual personality and in some times this other personality warns the objective part of the person of impending danger. This subconscious personality is not functioning in all animals and humans in fact in but very few. It is functioning in (or for) Dr. White of San Francisco, and he is sometimes cognizant of it. I believe it is functioning for me but am not conscious of it. I have been in a number of accidents but never got seriously hurt." Note: I would say it is not that one person has a dual or many personalities, but the various experiences which he has obtained from his different lives by reincarnation, viz. the sense-seeds of Alaya; among them, there is "Paratchittajna" the intuitive mind of a spiritual being. If without the explanatory teaching on

this subject by the Buddha; such so-called dual personality would become an inexplicable riddle.

The above statement of the Eightfold Vidjnana is thus outlined. The functions of sense such as eyes, ears, etc. are the physical organs and disintegrate after death, but behind them there are the inner and higher senses which are undying and apart from the lower physical organs; they are embodied in a system of eightfold Vidjnana which comes before one is born, and quits after the physical body is thoroughly dead, then it goes for rebirth. It always dominates one to the endless metempsychosis, unless it has turned into Bodhi-Wisdom, then it remains unremoved eternally.

In the versified Sastra of Eightfold Vidjnana (Written by the Bhikku St. Hsian-Tchong), it is said: "The profundity and vastness of Vidjnana like an immeasurable ocean is always disturbed by the wind of eight quaters of sense-objects. It awaits you before you are born, and leaves you after you are dead. Indeed it is your master (i. e. Alaya, the eighth state in Vidjnana) with whom you have never acquainted yourself."

Besides the fundamental state Alaya, there is an important part in Vidjnana, viz. the empirical mind. It is deepened and intensified by the delusion of worldly things. It is also powerful if it precedes the Karma, especially during the

particular time when one is approaching death. So Karma and Vidjnana both are the Dynamics of re-birth. Their maturity may occur at different times, depending on the bias of either of these two elements. But Vidjnana at last cannot go beyond the Karma.

When one stands at the fork of the road between good and evil, one must to have his wisdom safely guarded, and not allow the Vidjnana to dominate it. Almost the greater part of Buddha's profound teaching is how to turn the Vidjnana into wisdom. If one desires to know the exact nature of Vidjnana, one is advised to read other Buddhist books such as the Vidya Matra Sastra; therein this sublime philosophy and the truth of life have been closely interwoven. It is not possible to explain this subject in detail here.

The ocean of birth and death is formed by the above stated two great currents (Karma and Vidjnana). To the enlightened eyes of a Buddha, such continuous existence is nothing but suffering. It is extremely difficult to escape from it on account of the concatenation of Karma and Vidjnana, which sentient beings are ever weaving. The fundamental teaching of Buddhism is how to conquer and control Vidjnana; and break the fetters of Karma, thus escaping for ever from the ocean of birth and death.

**Some Verified Cases of Reincarnation**

The photographs given at the end of this article are proofs of the truth of reincarnation, showing some parts of untransformed human bodies connecting with the animals' bodies. (See the appended descriptive stories.) A critic may say: If every one has to be reborn after death, why do not all people after their deaths give some clue to their whereabouts; these present cases are extremely few among the majority? My answer is: There is no accessibility for us to get news from the invisible world, since mundane beings possess no supernatural powers. There may be some special reason why these few cases have revealed the truth about reincarnation. How and why, are unknown to us. At least, they are deserving of the most serious consideration, and the severest test of research.

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**A Human Being Reborn as a Pig**

WRITTEN BY S. Y. WANG

TRANSLATED BY P. C. LEE

In October, 1935, a pig went to the vegetable garden, annex and property of the River View Temple, in An-Hwei province, China. Lying prostrate on the ground, it drew itself together into a lump, neither moving nor eating. Monk

Pao-Tze, the abbot of the said temple was a sincere man, and so ingenuous as to be always easily cheated. The gardener took advantage of his simplicity, and told him: "There is a visitor, who, I presume, is your good friend, awaiting you in the garden three days already." The monk believing it was true, went to the garden, but found no man was there. The gardener jestingly pointed to the pig: "Is this not your good friend?" Then the pig seeing the monk, immediately rushed towards him, walked round about him, and touched the monk's robe with its head again and again. Apparently it knew him intimately. The monk surprised, thought for a moment, then suddenly said to the pig: "Are you Mr. Wong Ko-Yeng? If so, please go to the rear of the garden." The pig went on its way at once. "No, there is the fence in the garden, I am afraid it may be destroyed by this pig," said the gardener. Then the monk spoke to the pig again: "Mr. Wong Ko-Yeng, there is a sty up the hill near by, you may go there if you please." The pig then went to the sty. Henceforth, it lived among many pigs, and sought grass for food.

The late Mr. Wong Ko-Yeng was a pugilist of arrogant and revengeful nature. He would take revenge on any person who displeased him. Therefore many people were afraid of him. The

said monk became a friend of the latter, when they both resided at the village Kwei-Chi. In the year 1928, Wong Ko-Yeng borrowed five dollars from the monk. Some time later, owing to the brigandage prevailing in the village, the monk wished to take refuge in another city; so he went to see Wong Ko-Yeng for the refund of the five dollars. Wong Ko-Yeng was ill, angrily said: "How unfriendly of you to collect the loan when you know I am sick. I am an honest man, and would not break the agreement of debt. Even should I die, I would be reborn as a pig for you to recover the loan."

At the scene of the pig's presence, the monk remembered this occurrence, yet he was not sure of it, but spoke in joke. To his surprise he found that the pig was tame, and obeyed whatever he ordered it.

Some days before this event happened, there was a stock-dealer who conveyed many pigs across the river by a craft. When near the shore, one of the pigs leaped into the water and ran away. Now the dealer heard that a pig had presented itself at the River View Temple, and he thought it might be the one which he lost. He traced it there. Upon enquiry, the monk told him: "Ten days ago, a pig really came, it is now in the sty up the hill." The dealer then went there to

search, but there were more than thirty pigs in the sty. He was unable to identify which one was his own. He was disappointed, and about to go back. The gardener advised him thus: "This pig has a name, you may ask the monk to call it, surely it will come." At the request of the dealer, the monk shouted "Mr. Wong Ko-Yeng", and immediately the pig came down from the hill. Naturally the dealer was curious at the animal having a human name, and asked for the explanation. The monk narrated the fact to him. The dealer said that he himself also knew the late Mr. Wong Ko-Yeng, and offered to redeem the debt on the latter's behalf. The monk agreed. The dealer paid five dollars to the monk and took the pig away.

Under the same impression, the dealer sold the pig to another butcher. Yet the fact had already been broadcast, and though transferred to other owners, no one dared to slaughter this pig. Lastly it was purchased back by the monk at the price of \$13. It was decorated with red ribbon, and feted with firecrackers when it was taken from the shambles to the temple; interested spectators jostled each other in the densely crowded street. A ceremony of penitence was held on its behalf by the monk. When this pig reached the temple, it rushed towards the Buddha-shrine, prostrating

itself and bowed its head as if it were paying homage. This amazed all the people at the scene who talked about the strange affair. It was kept in a special pen for life.

Mr. F. C. Lee who heard this story, invited Mr. H. M. Ting and together they went to investigate. On request, the monk called the pig's name. It came out from the sty and bending down its front feet knelt before the monk. Mr. Lee suggested that inasmuch as it had not lost its former human attributes, it should learn to repent of its sins by prayer to Buddha. The monk thus taught it to recite the Holy Name of Amitabha. It grunted three times. I (the writer) imagine, Wong Ko-Yeng though he was a stern man, overbearing, and self-indulgent, may have done some good and chivalrous actions during his pugilist-life. So, even though he had fallen into the animal line, his former good Karma enabled him to escape from slaughter. Therefore those who have in their hands the sovereign power of life or death, and who have thoughtlessly taken the lives of many innocent beings and creatures by their selfishness, ought to take warning by Wong Ko-Yeng.

Note: the writer of the above fact was the procurator of the Supreme Court of An-Hwei province, China. (Translator).



AN OX HAS AN APPENDAGE OF HUMAN BODY.



### **An Ox Has an Appendage of Human Body**

This illustration is the reproduction of a photograph of an ox which has an appendage of a portion of a human body. The waist, hips, and legs are human, but the hoofs of an animal take the place of human feet. It looks just like a man crawling into the abdomen of the ox from its buttock. In addition to this, the ox has its own body and four legs in entirety. It was born in Tung-Jen city of Sze-Chuan province, China.

It is said, there was a man who had committed adultery and murder. When he was approaching death, he confessed what he had done, and stated where he would be born as an ox. According to the address, his family found the newly born ox, two bodies jointed together, one part animal and the other human. The fact was thus broadcast. This ox was led to the Court, and a photo of it taken by the magistrate's order. The full account as written by Mr. T. S. Liu is here omitted. (Translated by P. C. Lee.)

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### **The Human-Handed Pig**

WRITTEN BY P. T. DHI

TRANSLATED BY P. C. LEE

A butcher of Tai-Hsing, north China, in the year 1924, was ill and in a critical condition. A

wandering monk who visited him at his sick-chamber, told him that due to his evil deeds, he would be re-born as a pig, and suggested that a prompt penitential prayer was advisable. He felt in great fear at such a warning, so he stretched forth his hand to worship the monk. The usual manner of Buddhist homage is to put two palms together, but the butcher on account of his illness was unable to do the homage completely. The monk said to him: "However, your penitence has been made in a semi-style of homage by a single hand. This hand will avoid transmigrating into a pig's hoof, and in your next life you will escape slaughter." Then he died. Later on, his neighbour had a pig which was born with one of its front feet in the form of a human hand. The butcher's family of course understood it was his reincarnation. They purchased the pig and brought him to the Pao-Hwa Temple in order to save his life. The temple is situated at Tai-Chang, in the vicinity of Shanghai. Upon hearing such a strange story, I went there to inquiry, and found it to be true. This human handed pig's photograph was taken by the Ching-Hwa Photo Studio, No. 261, Blessing Road, Shanghai, at my order.

Note: Mr. Dhi was the former manager of the "Eastern Times", Shanghai. (Translator).



THE HUMAN-HANDED PIG



One may say: Suppose the animals are born as such for retribution for evil deeds committed in previous lives, then we have the right to exploit the animal-kingdom, by eating them or vivisectioning them if we so desire. My answer is: Such an opinion is absolutely wrong. Sinful men reborn into animals, are subject to animalhood only. They are not prepared for slaughter or maltreatment. For instance, when criminals are sentenced to imprisonment, we have no right to murder them, or lynch and rob them. If one does so, he is not only a law-breaker, but also is an arrant coward in taking advantage of the unfortunate.

Again, one may say: If animals are born from sinful men, then they are abominable things; may be we ought to leave them alone to outlive their Karma and there is no necessity for the movement for the protection of animals. To this, my answer is: There is a high concept in Buddhism which does not allow for the neglect of even criminals. The assertion that sinful men after death have to go to the nether worlds or be reborn as beasts was preached by the Buddha Sakyamuni who likewise was the pioneer of animal-protection and the related teaching of vegetarianism, also appeared in Buddhist scriptures near three thousand years ago. Regardless

of what evil deeds have degraded the sinful men into animalhood, their present lives are innocent. We humanitarians must try every method to save them, not to leave them to suffer. This is our duty, under no pretext whatsoever can we neglect it.

Again, one may say: The butchers are responsible for the crime of slaughter, not the meat-eaters. My answer is: Why do the butchers slaughter, if not because you eat meat? Their action is to meet your requirements. So the meat eaters are in the position of a motive power in butchery, or at least are the partners of butchery by eating their products. It is not only a violation of morality, but also encumbers one with debts from the animals. The mutual reprisals will take place from life to life, entangling one in Karma, make it still more difficult to free oneself from the ocean of birth and death.

The carcasses of animals served in dishes, and the furs and hides we have used, may have been the incarnation of our deceased relatives or friends, but we mundane beings with eyes blinded by ignorance cannot see the invisible world.

The movement for the protection of animals is the protection of ourselves from rebirth into animalhood. Further study of Buddhist teaching on reincarnation might well serve as a task for a

life time. It is ocean-wide knowledge. The benefit to be reaped from it is unparalleled. Ultimately the student may attain emancipation from the bondage of this Saha-World (The world of suffering, or the world of corruption as stated in Buddhism), and enjoy eternal bliss in the highest spiritual plane. Not only ourselves mankind but comprising all beings either born from an egg; or from the womb; or from moisture; or by metamorphosis. Some are with form; some without form; with sense or without sense; all these may attain deliverance in the perfect world of Nirvana (in a state of transcendental peace); said the Buddha Sakyamuni.

#### **Buddhist View in Cosmology**

The present world is not the only one, but is a small planet among a chiliocosmic system of infinite worlds. From a Buddhist point of view, the universe is cosmocentric; whereas the thoughts of the ignorant are so sadly limited, moving in such a narrow groove, they are unable to free themselves from a point of view of the geocentric position about the universe. They are unaware of the vastness of the cosmos. Therefore they deny the existence of all other worlds, except the present one in which we are dwelling, and never thinking of deserting it, but always thanks-given. Besides the physical spheres, there are innumerable

Buddha-worlds in the highest state of perfection; especially the Western Paradise of the Buddha Amitabha.

#### **The Difference Between Pure-Land and Other Heavens**

The great majority of people, and even a number of Buddhists do not clearly understand the difference between the Christian Heaven and the Buddhist Pure Land. There are three kinds of heaven-worlds (Trailoka): (1) Arupa-dhatu, the formless heavens, where everything is without material form, but abstract thought. (2) Rupa-dhatu, the heavens of ethereal form, where everything is of great beauty and the utmost excellence. (3) The Kama-dhatu, heavens of desire and lust, where sex-differentiation still exists, and all beings are subject to metempsychosis on account of the nature of desire (See Dr. Ernest J. Eitel's "Hand Book of Buddhism"). Above these three kinds of mansions, there are many still higher heaven-worlds.

It is taught that Jesus Christ was "the only begotten son of God". If God could give birth to a son, then evidently the Christian Heaven is the third one of the system of the Trailoka (Three kinds of world) viz the Kama-Dhatu; and God would be the ruler of one of the "Six Heavens of Desire". So God himself and all the beings of his heaven are mortals; they cannot escape death, for

it is the natural law of the universe that where there is birth its concomitant is death; there is a tide its concomitant is ebb. No matter whether it is a holy spirit or an ordinary being, when a family-like "Trinity" (parents and son) is formed, there can be no quibbling about their mortality.

Buddhism, however, is in absolute accordance with natural law, so all Buddha-lands are fundamentally different from the nature of the Christian Heaven. The beings of the Pure-Land of Buddha Amitabha have neither parents nor descendants, as their body is in the nature of Dharma (Law), and is eternal. But a profound meaning lies behind the paradox that to the Buddhist, eternal life is not life, it is neither becoming nor is it annihilating. It is the Nirvanic life, which no earthly language can adequately describe; the nearest simile may be likened to the calm state of a lake unswept by wind, where no ripple disturbs the placid surface. The logical theory of "Non-begotten and non-decease" is peculiar to Buddhism, even in spirit not to say bodily descent. Birth and death, ebb and flow, the Pure-Land lies beyond, and therefore is itself free from the natural law of mortality.

Buddhism is a religion on Dharma (the law of the universe) different from a monotheism which attributes everything to a deity. A creation

caused by a fabulous tyrant who interferes with the laws of nature is absurd; we Buddhists regard such an idea as superstition.

Sexual desire is the impelling power behind metempsychosis among the "Six Divisions". In view of this, all the members of the Buddhist order (Sangha), both monks and nuns, live in a celibate state, absolutely detaching themselves from sensuality in any form, whereas the Buddhist layman follows the precept only so far as to abstain from fornication and adultery. Likewise, there is a deeper meaning in the precepts against killing, robbery etc. which are enjoined not merely to save one from the retribution of evil Karma, but also to protect one from the stain of worldly desires which eventually lead to metempsychosis on account of the creative power of Vidjnana (the spiritual seeds of sensation). Subtle explanation on these points has been given in the Surangama Sutra. In this instructive statement as to the origin, cause, mentality and nature of life, the riddle of birth resolved. No other religion has explained these principal problems, except as acts of a miraculous almighty personal god whose family is to be idolized. Hence, comparing Buddhism with other religions, it is clearly manifested which of them would be the wise choice of a civilized people.

**The Safest Exit From the Ocean of Birth and Death**

In the Amitayur Dhyana Sutra, we read that the Queen Vaidehi of Magadha, suffered from domestic distress and therefore prayed to the Buddha Sakyamuni saying: "O, World Honoured One! My only prayer is this—mayst thou preach to me in detail of all the places and instruct me how to meditate on a world where there is no sorrow or trouble, and where I ought to go to be born anew. I am not satisfied with this world of depravities, where there is many an assemblage of the wicked. May I not hear, I pray, the voice of the wicked in the future; and may I not see any wicked person."

Buddha then flashed from the middle between his eyebrows a golden ray of light which formed a golden stage like unto Mount Sumeru in size, wherein the Buddha-countries of the ten quarters all appeared at once. One was a country consisting of seven jewels, another was a country full of lotus-flowers; one was like the palace of Mahesvaradeva (god sila); another was like a mirror of crystal, and many other wondrous countries, resplendent, gorgeous. Therefore Vaidehi again spoke to Buddha: "Although all Buddha-countries are pure and radiant with light, I should nevertheless wish myself to be born in the realm of Buddha Amitabha, the world of the highest happiness."

In the Larger and Smaller Sukhavati-Vyuha Sutra, we read that the inhabitants of the world of highest happiness are immortals, and are born from the lotus-flowers, with a golden body and halos of light; empowered with the six supernormal talents. (1) The heaven step, with a transmutable body which can travel by flying throughout all worlds of the ten quarters without impediment. (2) The heavenly eye, giving sight without limitation of time and space. (3) The heavenly ear, that can hear all sounds. (4) The intuitive mind, knowing and understanding the thoughts of all beings. (5) The knowledge of previous and future existences of oneself and all others. (6) The knowledge of the stream of life and the exhaustion of worldly passions. And other powers and virtues which are ineffable. Therefore all of us should aspire to seek re-birth there.

For further information on this subject, see the above-mentioned books to which the attention of the readers is specially directed.



THE LATE LADY HOTUNG



## AN ASCENDED PURE-LANDIST

The late Lady Ho-Tung, wife of Sir Ho-Tung, a Chinese millionaire of Hongkong, on whom the honour of knighthood was conferred by the British Government, was an ardent follower of Buddha. She built a gorgeous Buddhist Hall, and organized therein a free school and Buddhist library for women only.

She was a vegetarian and had grasped the fundamental significance of the Buddhist doctrine that equality is to be accorded not only to mankind but also to all forms of sentient life, even to the lowest form of animal.

While we were living as neighbours (my house was No. 12, and hers No. 15, Shan-Kwong Road, Hongkong) she once received a gift of some live turkeys, presumably these were gifts from her Christian friends, as there is a Christian festival called Christmas, at which people eat turkey, as they eat fish on Good Friday. She did not have the turkeys killed for food, but kept them alive and looked after. A photograph of the turkeys was taken, and she ordered its publication in her magazine. The Editor whom she employed for the said periodical came to me to complain of the

matter, blaming her for publishing the photograph of animals as damaging to the reputation of the editor of it. I explained the matter to him and pacified him, but I am still amused at the incident. However, it was really no laughing matter, but it proved Lady Ho-Tung's impartial attitude towards the human and the sub-human species.

In China, it is the custom of the followers of the Pure-Land sect to devote a week to the special service of the Buddha Amitabha by meditating on His attributes and reciting His Name. This may take place at any time of the year, but the date most generally chosen is the 17th of November. Lady Ho-Tung used to gather her fellow-devotees together for the meditation service always on that day. Last year, however, she ordered the members of her Buddhist Lodge to postpone the ceremony for ten days, viz to the 27th of the month. When the seven days service was completed, she died on the last day from a light illness. It seems as if she knew the date of her death which she calmly scheduled.

When she approaching death, a Buddhist service was held by many of her fellow-devotees who recited the Holy Name of Buddha Amitabha and prayed for her rebirth in the pure land of the Buddha. After a few moments of the recital a flood of red light issued from beneath her feet,

which instantly turned into white and enveloped her whole body in its radiance. A ray of white light then formed a spiral movement around her body, and her breath immediately expired. More than one hundred people were witnessed of these phenomena at her bed-side.

When the body was placed in the coffin the next day, her limbs were still supple, and her face showed an enriched fair colour with a smile. These signs aroused amazement and devotion in the minds of many of her relatives and friends and their faith in Buddhism was awakened thereby.

Lady Ho-Tung's eldest son is the President of the Chinese Department of the "Hongkong & Shanghai Banking Corporation" in Hongkong, the largest British Bank in Asia; and many of her second generation are university graduates who have gained degrees of Ph.D. or M.D. in Great Britain.

Note: The writer of the above incident has investigated the details from different sources and found them to be strictly accurate before recording them for publication. Making false statements about religious experiences is an unpardonable violation of Buddhist precepts, and no true Buddhist would commit such an offence.

Here again I take the opportunity of declaring that vegetarianism is an essential teaching

of the Buddha, as it proved from the Buddhist scriptures Lankavatara Sutra, Brahma-Djala Sutra, and Surangama Sutra, etc. The Founder of Buddhism Buddha Sakyamuni was the earliest pioneer against blood-diet because it logically and inevitably leads to alienation between species, races and nations, and ultimately to world-war. "No one can obtain real benefit from professing the Buddhist religion, if he does not abstain from meat eating," said the greatest exponent of Pure-Land doctrine to-day, the abbot Yin-Kwong of Shanghai.

## APPENDIX

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### THE DECLARATION OF YUE-SI LEAGUE FOR REFRAINING FROM THE SLAUGHTER OF ANIMALS

*(Translation of an ancient cenotaph engraved  
on stone, discovered during excavation  
in Yue-Si City, China.)*

We make a most sincere and earnest appeal to the humanitarians of this country, and we trust they will hearken to our message. The ancient precepts tell us that the greatest of all virtues is the understanding and appreciation of the unity of all life. All forms of life manifested in this universe are united in a fundamental unity, therefore, not only human beings, but all their fellow-creatures, have an equal right to live. All should live in harmony and friendliness, therefore, and not in enmity one with another. The expression of this universal life differs in degree, but all have the same love of life, and all endeavour to protect that life and retain it.

Human beings value their own lives, and make every effort to preserve them, but they do

not respect the lives of animals, but slaughter animals ruthlessly. Let us consider the psychology of the matter; let us compare our own feeling with those of animals.

Some years ago we escaped from the chaos of civil war and the danger of brigandage. We were fortunate to save our lives, and the impressions which made upon us are here set forth:

Would we not be disturbed and anxious at the thought of being captured by the rebels or bandits, and would not our minds be distracted if we were chased by the rebels or bandits, and overcome by terror at the prospect of being captured by them?

Should we not suffer great mental anguish if captured, knowing that we should be butchered, as sheep and pigs are slaughtered?

Think of the horror of seeing our loved ones, husbands, wives, children, brethren, helplessly bound awaiting the knife; calling for the help we could not give them. Would we not suffer the greatest anguish and torture at such an experience?

Then let us picture the relief we should feel, if one of the bandits, more compassionate than the rest, begged that we might be released; but the despair we should fall into if the others would not listen to his pleading, but determined that we must die. Think of our indignation and horror

on hearing one of the bandits say to the chief: "These prisoners are meanly and vile, they are not worth keeping alive but are fit only to be massacred."

Should we not lose hope, when, hearing the captain deciding that we be set free, one of his band should say "It is useless to release them, they cannot escape capture by another band of rebels, therefore let us kill them now."

Or let us think of ourselves as being sick and injured, such as to bring pity to the mind of the leader of banditti. But those with him will not hear of our release, saying: "They are useless to us in this state, they cannot work for us, let us slay them." Consider the agony of mind we experience at hearing this.

Think also of the children amongst us, of whom the bandits say "Their life is small, it is of no value, let them be slaughtered."

Consider the foregoing, and reflect upon the suffering you cause by slaughtering the lives of your fellow-creatures to satisfy your fastidious tastes. Think of them awaiting the knife, the oven, the cauldron. They cannot protect themselves or their young, they cannot plead for your pity, for they are dumb.

Is there any difference between the feelings of animals about to be slaughtered, and the feelings

of men and women in the circumstances we have depicted? There is no difference.

Those who argue that the animals are lower forms of life, that they cannot feel as we feel, are prejudiced and blind to the facts of life. Those who say that animals are bestowed upon man to use for the gratification of his appetites and desire to ornament his body with their skins and plumage, are deluded: such base ideas are contemptible. Let such put themselves in the circumstances we have depicted, and let them imagine how they will feel. (Note: there is a bloody bible which teaches the massacre of the weak by the strong amongst sentient beings of the world; this, having established the very example of savagism for the human race to follow it among themselves. Is it not contradictory for the flesh-eaters to plead for peace, when they are inflicting the universal war upon the defenceless animals by slaughter them for food and other requirements? Translator).

There may be some who will argue: "I agree that we need not eat meat every day; but there are occasions when one needs it. If one has guests who are accustomed to eat meat one must provide it for them. There are occasions such as birthdays, marriages, funerals, and such-like festivals, when one is expected to provide meat

for all guests who ask for it. Must we not provide for such occasions?" Let us consider the matter!

On a birthday we celebrate the beginning of life. You enjoy your own life; why celebrate its conception by depriving other creatures of their lives? Marriage is a happy union of those who love one another; will you celebrate the event by separating male from female by death? Bereavement is the mourning for those separated from you by death. You would that you could bring them back to life: will you take the lives of others to entertain those who come to mourn with you?

With regard to insects, worms, mosquitos, ants, and such-like creatures, it is true that we may be annoyed by them at times, but it does more harm to your mind if you desire to kill them, than it does to your body to tolerate their annoyance.

There are numerous ways of killing and conniving at killing, all of which should be avoided. Let us consider them:

If you put food on the traffic-way to induce ants and worms to gather to eat, so that they may be crushed to death by the traffic, that is induced slaughter.

If you carelessly set fire to the bush or grass, or pour boiling water on the ground, or place

heavy weights on the earth and so by these means kill life, that is accidental slaughter.

If you keep hunting-dogs, cats, ferrets, etc. and use them to take the lives of other creatures, it is conniving slaughter.

If you shoot, hunt, fish, or snare for sport ; or train animals to fight and to hunt and kill animals, these are forms of sporting-slaughters.

If you see anyone killing animals, and thoughtlessly praise him or admire his skill, even though you would not follow his example, it is encouraging slaughter.

If you do not try to prevent the killing of animals for any reason whatsoever, you are conniving at their slaughter and are lacking in moral courage.

If you enjoy to see and approve of the killing of criminals or at the slaughter of fierce beasts, instead of feeling pity for them, you are enjoying the slaughter, and are helping to sustain such practices.

All these are forms of slaughter, and all such are reprehensible and should be avoided. It may seem difficult to do this, but if your mind is set in the right way, if you are determined to avoid taking life in any form, it will gradually become natural to you, and you will find that no occasion will arise which will necessitate the taking of life in any form.

Do your best to induce other people to do the same. Talk about the subject whenever you can, explain the evils of slaughter and show how they may be avoided. Buy captured birds, fish, and animals, and set them free. No matter whether you can afford to do this: do not consider your financial condition: you will not lose in the long run.

We the members of the Yue-Si League are pledged to refrain from slaughter and to rescue animals from slaughter whenever we possibly can do so. We understand the suffering and anguish of animals by the experiences of ourselves when in the same circumstances, and we will not be untrue to our conscience. We will not do unto others that which we would not that others do to us. That doctrine is taught by all the great religions, by Buddhism, by Confucianism, by Taoism. A peaceful mind is the result of peaceful action. An effect follows from its cause as a shadow follows its form, as is the cause so is the effect. We reap as we sow.

We trust that all who have the welfare of the world at heart will listen to our message and pass it on to all whom he meets.



# BUDDHIST TERMS AND THEIR EQUIVALENTS IN CHINESE

## 本書所用佛學名詞梵漢文對照表

Amitabha 阿彌陀佛	Akintchavyayatana 無所有處天， 四無色天之一
Asvaghocha 馬鳴菩薩	Avitch 阿鼻地獄
Arhat 阿羅漢	Asamkhyeas 阿僧祇劫
Avatamsaka Sutra 華嚴經	Anagamin 阿那含（不來果位）
Ananda 阿難	Avidya 無明，十二因緣之一
Asura 阿修羅	Buddha 佛
Ayatanas 五識之根器	Buddhabhasita-Dasabhadra-Kar-
Abhayamdada 施無畏	mamarga-Sutra 佛說十善業道經
Anutra-Samyak-Sambodhi 無上 正覺	Bodhisattva 菩薩
Aryan 聖者	Bodhidharma 菩提達摩
Alaya 阿賴耶識，八識之一	Bhikku 比丘
Amitayur-Dhyana Sutra 觀無量 壽佛經	Brahma-Djata-Sutra 梵網經
Asamkerta 無爲	Bodhi 菩提
Abhaya 四無畏	Bodhyanga 七覺支或七菩提分
Avenika-Dharma 十八不共法	Brahma-Parichadyah 梵衆天（初 禪三天之一）
Apramanabha 無量光天，二禪三 天之一	Brahmapurohitas 梵輔天（初禪三 天之一）
Abhasvara 光音天，二禪三天之一	Bhava 有，十二因緣之一
Apramanasubha 無量淨天，三禪 三天之一	Dharma 法
Avriha-Brahma-loka 無想天，四 禪四天之一	Dasakusala 十惡
Atapasloka 無煩天，五不還天之一	Dasabhadra 十善
Asandjniasattva 無熱天，五不還天 之一	Deva 天人（天道之居民）
Akanichthas 色究竟天，五不還天 之一	Dhyana 禪或觀
Arupadhatu 無色天	Dasabala 十力
Akas'ananchayatana 空無邊處天， 四無色天之一	Dharmapadavadana Sutra 法句 譬喻經
	Djati 生，十二因緣之一
	Djaramavana 老死，十二因緣之一
	Garuda 金翅鳥
	Gange 恆河

Hinayana 小乘  
 Indra 帝釋, 能天主  
 Karma 業報  
 Kalpas 劫  
 Klesha 煩惱感情  
 Kshanti or Kchanty 忍辱  
 Kama-dhatu 慾界天  
 Klichta-manas 末那識  
 Kshitigarbha 地藏菩薩  
 Karuna 悲  
 Lankavatara Sutra 楞伽經  
 Mahayana 大乘  
 Metteyo or Maitreya 慈  
 Mudita or Priti 喜  
 Marga 八正道分  
 Maha-Brahamaloka 大梵天, 初禪  
 三天之一  
 Mahayanasaddhopada 大乘起信論  
 Mahaparinirvana Sutra 大涅槃經  
 Mara 魔  
 Mahasattva 大士  
 Magadha 摩竭陀國  
 Mahesvaradeva 摩醯首羅天王  
 Nirvana 涅槃  
 Naga 龍  
 Naivasandjñana Sandjñayatana 非  
 想一非非想天, 四無色天之一  
 Nidanas 因緣  
 Namarupa 名色, 十二因緣之一  
 Nirmanarati-loka 化樂天  
 Parama-Bodhi 眞如  
 Paratchittadjñana 他心通  
 Pratyekabuddha 辟支佛, 緣覺  
 Parittasubhas 少淨天, 三禪三天  
 之一  
 Punyaprasavas 福生天, 四禪天之  
 一  
 Punyatara 福愛天, 四禪天之一

Pantcha-Anagamin-loka 五不還天  
 Pradjna 般若  
 Priti or Mudita 喜  
 Pantcha-Indriyana 五根  
 Pantcha-Balani 五力  
 Paranirmita-Vasavartin 他化樂天  
 Paritthabhas 少光天, 二禪三天之  
 一  
 Rupadhatu 色界天  
 Riddhi 神足通  
 Srotapana 須陀洹 (七來果位)  
 Sacridagamin 斯陀含 (一來果位)  
 Samskara 五蘊之一  
 Sparsa 觸, 十二因緣之一  
 Sakyamuni 釋迦牟尼佛  
 Sutra 佛經  
 Skandhas 五蘊  
 Samdjna 想, 五蘊之一  
 Samskara 行, 十二因緣之一  
 Surangama Sutra 楞嚴經  
 Saddherma-pundarika Sutra 法  
 華經  
 Sanscrit 梵文  
 Sikchananda 實義難陀  
 Sravakas 聲聞  
 Sangha 僧伽  
 Sila 戒  
 Samadhi 三摩地 或稱三昧  
 Smrityupasthana 四念處  
 Samyakprahana 四正勤  
 Samkerta 有爲  
 Suphakritsanas 遍淨天, 三禪三天  
 之一  
 Sudarsanasloka 善現天, 五不還天  
 之一  
 Subatiloka 善實天, 五不還天之一  
 Salayatana 八識中之前五識  
 Sumeru 須彌山

Sukhavati-Vyuha Sutras 大本及 小本阿彌陀經	Upaya 方便
Samsara 生死海	Upeckcha 捨
Sadayatana or Chadayatana 六 入, 十二因緣之一	Upadana 取, 十二因緣之一
Tathagata 如來	Vedana 受, 十二因緣之一
Trailokas 三界	Vidjnana 識, 十二因緣之一
Tshvaras 天神	Vyakarana 授記
Tchatvari Samgraha Vastuni 四 愛攝	Virya 精進
Tchatur-Maharadjakayikas 四天 王天	Vayu 止
Traiyastimsas 忉利天	Vrihatpalas 廣果天, 四禪天之一
Tuchita-loka 兜率天	Vidjnananantayatana 識無盡處天, 四無色天之一
Tripitaka 三藏	Vagrakkhedika Sutra, or
Trichana 愛, 十二因緣之一	Vadjra Tchtchhe Dika Pradjna- Paramita 金剛經
Utpala 優鉢羅花, 青蓮	Vidya Matra S'astra 大乘楞伽經 唯識論



人類以色礙之身。無論境遇優劣，品位高低，皆不能免苦。若值亂世，其苦尤劇。人當痛苦時，則易受感化。佛法之信仰，最能安慰人心。此書以英文述之，旨在感化歐美，俾於歐戰後痛定思痛，瞭然於因果業報，知此肉身之器世界外，別有樂土，即西方之阿彌陀佛國。則心有所屬，自能不造惡業，而甘淡泊。西哲雪蕾 (Shelley) 曰最寡欲者與天道最近，與吾國康有爲氏詩曰『與世日離天日近』，可謂不謀而合。益徵文軌雖異，而真理則同也。卷末附以本書中所用之佛學名詞梵漢對照表。皆歐人以羅馬字拼梵音而通用者。爲國人譯經之助。予曩譯淨土四經，弄公雲台見之，以未將漢字列入爲惜。囑專編佛學名詞中西合璧之書。予諾之而未暇著手。茲以此書爲嚆矢，異日或竟全功。然人生朝露，世變刹那，不敢輕諾矣。

佛曆二四八三，歲次庚辰，著者呂碧城識於秦京曼谷。



呂碧城女士著

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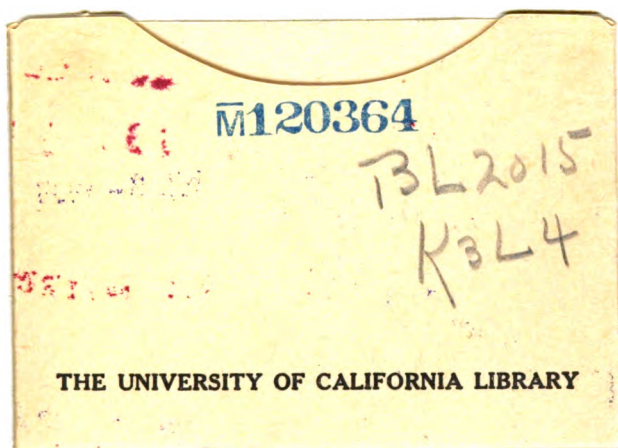
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